

DOCUMENT RESUME

ED 473 442

SO 034 593

TITLE Cesar Chavez--Grade Seven Model Curriculum and Resources.
INSTITUTION California State Dept. of Education, Sacramento.
PUB DATE 2002-00-00
NOTE 103p.; For additional California Model Curricula on Cesar Chavez, see SO 034 586-598.
AVAILABLE FROM California Department of Education, P.O. Box 944272, Sacramento, CA 94244-2720. Tel: 916-319-0791. For full text: http://chavez.scientech.com/Teachers/Lessons_7-9.htm#Grade7.
PUB TYPE Guides - Classroom - Teacher (052)
EDRS PRICE EDRS Price MF01 Plus Postage. PC Not Available from EDRS
DESCRIPTORS Academic Standards; *Change Agents; Citizen Participation; Classroom Techniques; *Community Leaders; *Cultural Context; Farm Labor; Geography; Grade 7; Junior High Schools; Labor Problems; Middle Schools; Migrant Workers; *Social Studies; State Standards; *World History
IDENTIFIERS Boycotts; *California; *Chavez (Cesar); Labor History; Labor Organizers; Nonviolence

ABSTRACT

In this California state curriculum model for grade 7, "World History and Geography: Medieval Society," students study the life, work, and philosophy of Cesar Chavez. They learn about the ideas and philosophies that have withstood the test of time and emerged in Chavez's work and actions. Students examine Chavez's ancestral heritage link to early civilizations of the Americas and how Chavez supported the Chicano movement and its leaders who took pride in their Indian heritage and culture. The curriculum presents a history/social science framework; addresses history/social science state standards; sets a context; poses a focus question; cites expected learning outcomes; discusses assessment; lists key concepts; suggests an essential vocabulary, primary sources, and visuals; and provides a detailed step-by-step procedure for implementing each of the six lessons. Lessons are: (1) "'La Virgen de Guadalupe' and the UFW"; (2) "Chavez, a Renaissance Man"; (3) "The Image of the Aztec Eagle"; (4) "Magna Carta and 'La Causa'"; (5) "The Reformers: Martin Luther and Cesar E. Chavez"; and (6) "Service for Citizenship." A biography and photographs of Cesar Chavez are included. (BT)

California Department of Education

César Chávez

Grade Seven Model Curriculum and Resources

California Department of Education
P.O. Box 944272
Sacramento, CA 94244-2720
Telephone: 916-319-0791

SO 034 593

http://chavez.scientech.com/Teachers/Lessons_7-9.htm#Grade7

2002

PERMISSION TO REPRODUCE AND
DISSEMINATE THIS MATERIAL IN MICROFICHE,
AND IN ELECTRONIC MEDIA FOR ERIC
COLLECTION SUBSCRIBERS ONLY,
HAS BEEN GRANTED BY

C. Robinson

BEST COPY AVAILABLE

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION
CENTER (ERIC)

☒ This document has been reproduced as
received from the person or organization
originating it.

☐ Minor changes have been made to
improve reproduction quality.

• Points of view or opinions stated in this
document do not necessarily represent
official OERI position or policy.

César E. Chávez Model Curriculum

Grade Seven: World History and Geography: Medieval Society

Students studying the life, work, and philosophy of in grade seven will continue to learn about the ideas and philosophies that have withstood the test of time and emerged in the work and actions of Chávez. Students will also learn about Chávez's ancestral heritage to early civilizations of the Americas and how Chávez supported the Chicano movement and its leaders who took pride in their Indian heritage and culture.

Grade Seven: History-Social Science Framework

Students in grade seven will continue their study of World History and Geography focusing on the period A.D. 500-1789. They will study the rise of the Mayan, Incan, and Aztec civilizations and end with age of enlightenment. Included in this time would be the study of the age of explorations and the Spanish conquest of Aztec, Incan, and other native civilizations. Students will also study the enlightenment and the ideas behind the natural rights of human beings and the principles embodied in the American Declaration of Independence. The students will see connections to modern times and how the Enlightenment ideas continue to influence our nation and the world today (e.g., the effort to solve problems rationally in local, state, national, and international arenas; and the ideal of human rights, a vital issue today throughout the world). (Pp.84-91)

Grade Seven: History-Social Science Standards

Standard 7.7 Students compare and contrast the geographic, political, economic, religious, and social structures of the Meso American and Andean civilizations.

7.7.2 Study the roles of people in each society, including class structures, family life, warfare, religious beliefs and practices, and salary.

7.7.4 Describe the artistic and oral traditions and architecture in the three civilizations.

7.7.5 Describe the Meso American achievements in astronomy and mathematics, including the development of the calendar and the Meso

American knowledge of seasonal changes to the civilizations' agricultural systems.

Standard 7.9 Students analyze the historical developments of the reformation.

7.9.6 Understand the institution and impact of missionaries on the Christianity and the diffusion of Christianity from Europe to other parts of the world in the medieval and early modern period; locate missions on a world map.

Lesson 1 *La Virgen de Guadalupe* and the UFW

Students will create a cause and effect pattern graphic organizer that will identify the role that religion plays as a unifying force among a group of people.

Lesson 2 *Chávez, A Renaissance Man*

"We seek our basic, God-given rights as human beings." - César E. Chávez

Students will understand the purpose of guilds and unions and why they have been important in world history. Students will be able to:

1. Identify a guild and understand its purpose during the renaissance.
2. List the factors that make a city a strong trading center.
3. Compare the forces of cooperation and conflict among people that influence the division and control of the land.
4. Understand the importance of ideas about people during this period.

Lesson 3 *The Image of the Aztec Eagle*

Students will create a flag portraying the architecture and cultural heritage of their home or adopted country.

Lesson 4 *Magna Carta and La Causa*

Students will understand key elements of a social contract and democratic rule by law.

Lesson 5 The Reformers: Martin Luther and César E. Chávez

Students will see the similarities in any movement of reformation that changes a society.

Lesson 6 Service for Citizenship

Having practiced citizenship skills, students will see the value of service to their community.

Lesson Title:

La Virgen de Guadalupe and the UFW

Grade Level: Grade Seven Lesson 1

History-Social Science Standard:

7.7.2 Students study the roles of people in each society, including class structures, life, warfare, religious beliefs and practices, and slavery.

Correlation to K-8 California Adopted Textbooks:

Houghton-Mifflin. *Across the Centuries* Unit 7: Chapters 15 and 16.

Unit of Study: Meso-American Civilization

Setting the Context:

La Virgen de Guadalupe was a unifying force among the Mexican people from the time of the Aztecs. Legend* states that the mother of Jesus appeared to the Aztec people in the form of an Aztec maiden to let the people of Mexico know that conversion to Christianity was the correct path to take. Since then, she has been the patron saint of Mexico. As a result, *La Virgen* has served as a unifying symbol for the people of Mexico.

Likewise, *La Virgen* was a unifying force among the UFW. She was proudly displayed in UFW rallies and speeches. She is a unifying symbol as well as a symbol of the moral justice of the goal migrant workers were trying to attain.

*The use of the word 'legend' should be handled with great sensitivity. To some students, what is called 'legend' may be a religious fact.

Focus Questions:

How and why is religion used to rally people?

What does *La Virgen de Guadalupe* represent to Catholic Mexican Americans?

Expected Learning Outcomes:

Students are to see the unifying force that religion can have among a group of people. As an extended activity, this concept can be equated with movements that rally people because they are struggling/fighting for a "cause higher than oneself."

Assessment:

Students will create a cause and effect pattern graphic organizer and use it to write an essay that makes real-world connections on the unifying force that religion creates.

A comparison chart will help demonstrate understanding of the discussion. The measurement should include a clear connection between the two historical periods.

The student essay can elaborate on the information found in the comparison chart. The grading rubric should include an assessment of the historical connections.

Key Concepts:

Culture and Values

Essential Vocabulary:

La Virgen de Guadalupe
symbol
unify

Primary Sources:

- Prayer of the Farm Workers' Struggle – attached or on the web at http://chavez.scientech.com/Teachers/Lessons/Resources/documents/EXR1_Prayer_of_the_Farm_Workers_Struggle.pdf
- César E. Chávez website at <http://chavez.scientech.com/>
- The Plan of Delano – attached and on the web in Spanish at http://chavez.scientech.com/Teachers/Lessons/Resources/documents/EI_Plan_De_Delano.pdf and in English at http://chavez.scientech.com/Teachers/Lessons/Resources/documents/plan_of_delano.pdf
- Point # 3 "...At the head of the pilgrimage we carry La Virgen de La Guadalupe because she is ours, all ours, Patroness of the Mexican people. ..."

Visuals:

Picture, copyright Oscar R. Castillo, Coachella, 1972 of César speaking with picket of La Virgen. Found under "United Farm Workers Achievements Under César Chávez" on the UFW Web site. [<http://www.ufw.org/ufwach.htm>]

Cartoon "Statue of Huelga." This can be obtained by searching the San Jose State University Web site or at http://www.sfsu.edu/~cecipp/cesar_chavez/images/statueofhuelga.gif

"Tortilla Priest" marches in support of the cause, 1971 – attached or at http://chavez.scientech.com/Teachers/Lessons/Resources/pictures/MeV2_4 or at

http://chavez.scientech.com:8080/chdocuments/getfile/12c8d9%3Ae9724dfd08%3A-7e41/MEV2_4.jpg

Picture of Statue of Liberty

Procedure

Motivation:

Display a picture of Statue of Liberty. What does she represent to Americans and people all over the world? Now display a picture of *La Virgen de Guadalupe**, what does she represent? Discuss. The teacher can also choose to use symbols from everyday life to help students see the power that symbols have. Help the students see the connection that symbols have to culture throughout the lesson by making connections to every day symbols that stand for either America or culture in their local communities.

*Teacher Note: To some students, comparing a secular statue to a religious saint may cause some negative feelings if students are not familiar with the legal guidelines surrounding religious study within the classroom. These can be found on the CDE Web site concerning the teaching of religion within the curriculum. Utmost care should be taken to let students know that this comparison is taking place to discuss symbols outside the realm of the religious nature of *La Virgen de Guadalupe*.

Making Connections:

Students should have a strong background in discussing sensitive issues, especially issues of conscience. First Amendment information found on the CDE Web site is a good place to start.

Students also need to be aware of the struggles that the Conquistadors and Priests had when trying to convert the indigenous people of the Americas. Students should be aware that conversion to Christianity did not come easily for people, especially those that truly believed in their indigenous faith. Depending on maturity of students, the teacher may want to discuss the mixing of Catholicism that went on with indigenous faith that makes Latino Catholicism unique from traditional Roman Catholicism.

Students must also understand the reasons that migrant workers had for striking. Knowledge of the Delano Grape Strike and pilgrimage are essential.

Vocabulary Activities:

Use the motivation activity to help the students understand the importance of symbols and the unifying force that symbols have. Within the discussion, the image of *La Virgen de Guadalupe* can be further understood.

Guided Instruction:

After motivation activity, the students should read or review the issue of the conversion of the indigenous people of the Americas.

The legend* of the *La Virgen de Guadalupe* can then be told to the students. Ask students to list why they think *La Virgen* became the Patron Saint of Mexico. According to legend, how did she unify the people of Mexico? What does she represent for the people of Mexico? Write answers on the board.

Show the picture of Chávez speaking with the picket of *La Virgen* next to him. Ask students why her image would be used by the UFW; discuss and write on the board. (Some possible answers may be that she stood for virtue, justice, nonviolence, etc).

Ask students to orally make connections between the two time periods. What do they see in common from their discussion or what has been written on the board?

Explain to students that they will be writing a short paragraph that makes the historical connections between the Mexican legend* of *La Virgen* and the use of her image by the UFW.

Rubric for grading should be explained to students. A rubric should be used to help the students understand what is expected during their writing. It is expected that the students be given credit for defining and using the terms correctly in their writing and for the quality of their connections.

Students should now individually write a paragraph explaining how *La Virgen* was a unifying force for the Aztec/Mexican people and the members of the UFW.

For those students who may have trouble getting started, the following expository frame may be used. If students in the class can write well without the scaffolding of an expository frame, it may constrict them.

La Virgen de Guadalupe has served as a unifying force among people of Mexican descent. Among them are _____, _____, and _____. In the 1500s she stood for _____, _____, _____ among the Aztec/Mexican people. She still stood for these things among the UFW as can be seen in _____, _____, _____.

Student paragraphs can then be shared.

An extension of this activity could be to have students discuss revolutions/wars and the need for the participants to believe in a "cause higher than oneself." The teacher can display major military/social revolutions and have students review the "cause" that the people were fighting for. For example: American Revolution - Freedom; Mexican American War - Manifest Destiny; WWI - Arsenal of Democracy; WWII - Stop Tyranny (freedom of the world); Vietnam - Stop Communism; Migrant Workers - Social Justice.

The discussion can also take on the phenomena of "the cause higher than oneself" being such that it spreads destruction, such as with the Crusades or with the terrorist attacks on New York City and the Pentagon.

If prompted, the discussion can tie into freedom of religious pluralism movements by asking students, "Why doesn't the U.S. flag have a religious symbol or icon if so many of the founding colonists came for religious reasons?" The tie-in can be made with the grade eight CDE lesson on Ecumenism and The Great Awakening.

Enrichment:

Students can gain more understanding of the Delano movement by reading the CDE middle level biography on César E. Chávez.

The First Amendment Center's Web site is a wonderful reference for any individual wanting to see application of the First Amendment. The link to the Freedom Forum provides valuable guidelines for teaching about religion within the curriculum.

CDE lesson (César E. Chávez material) on Ecumenism and the Great Awakening.

Integrating Language:

Pre-reading skills will activate prior knowledge through classroom discussion. Active discussion will be used in the creation of a comparison chart. Post-reading skills will be used during the expository frame.

Speaking and listening skills may also be used if teacher chooses to have students share their paragraphs with the class.

Writing skills will be improved through expository paragraph that makes historical connections. The expository frame can be used with students that are struggling writers.

Service Learning:

The spirit of ecumenism is more important now than ever before. Students can do their part in bringing awareness to this need by asking their local ministers and religious leaders about ecumenical movements in their area or suggesting that such a dialogue

needs to get started. The students can also research to see if their local school district has a policy for dealing with issues of religious diversity within the school district. The First Amendment Center/Freedom Forum can contribute valuable information towards this goal.

PRAYER OF THE FARM WORKERS' STRUGGLE

*Show me the suffering of the most miserable;
So I will know my people's plight.*

*Free me to pray for others;
For you are present in every person.*

*Help me take responsibility for my own life;
So that I can be free at last.*

*Grant me courage to serve others;
For in service there is true life.*

*Give me honesty and patience;
So that I can work with other workers.*

*Bring forth song and celebration;
So that the Spirit will be alive among us.*

*Let the Spirit flourish and grow;
So that we will never tire of the struggle.*

*Let us remember those who have died for justice;
For they have given us life.*

*Help us love even those who hate us;
So we can change the world.*

Amen.

Written by César E. Chávez, UFW Founder (1927-1993)

César E. Chávez Foundation 1741 s. Harvard Blvd. Los Angeles, CA 90006
213-733-6346 e-mail <chavezfdtn@igc.apc.org>

BEST COPY AVAILABLE

The Plan of Delano

PLAN for the liberation of the Farm Workers associated with the Delano Grape Strike in the State of California, seeking social justice in farm labor with those reforms that they believe necessary for their well-being as workers in these United States.

We the undersigned, gathered in Pilgrimage to the capital of the State in Sacramento in penance for all the failings of Farm Workers, as free and sovereign men, do solemnly declare before the civilized world which judges our actions, and before the nation to which we belong, the propositions we have formulated to end the injustice that oppresses us.

We are conscious of the historical significance of our Pilgrimage. It is clearly evident that our path travels through a valley well known to all Mexican farm workers. We know all of these towns of Delano, Madera, Fresno, Modesto, Stockton and Sacramento, because along this very same road, in this very same valley, the Mexican race has sacrificed itself for the last hundred years. Our sweat and our blood have fallen on this land to make other men rich. This Pilgrimage is a witness to the suffering we have seen for generations.

The Penance we accept symbolizes the suffering we shall have in order to bring justice to these same towns, to this same valley. The Pilgrimage we make symbolizes the long historical

road we have traveled in this valley alone, and the long road we have yet to travel, with much penance, in order to bring about the Revolution we need, and for which we present the propositions in the following PLAN:

1. This is the beginning of a social movement in fact and not in pronouncements. We seek our basic, God-given rights as human beings. Because we have suffered--and are not afraid to suffer--in order to survive. We are ready to give up everything, even our lives in our fight for social justice. We shall do it without violence because that is our destiny. To the ranchers, and to all those who oppose us, we say, in the words of Benito Juarez, "EL RESPETO AL DERECHO AJENO ES LA PAZ."

2. We seek the support of all political groups and protection of the government, which is also our government, in our struggle. For too many years we have been treated like the lowest of the low. Our wages and working conditions have been determined from above, because irresponsible legislators who could have helped us, have supported the rancher's argument that the plight of the Farm Worker was a "special case." They saw the obvious effects of an unjust system, starvation wages, contractors, day hauls, forced migration, sickness, illiteracy, camps and sub-human living conditions, and acted as if they were irremediable causes. The farm worker has been abandoned to his own fate--without representation, without power--subject to

mercy and caprice of the rancher. We are tired of words, of betrayals, of indifference. To the politicians we say that the years are gone when the farm worker said nothing and did nothing to help himself. From this movement shall spring leaders who shall understand us, lead us, be faithful to us, and we shall elect them to represent us. WE SHALL BE HEARD.

3. We seek, and have, the support of the Church in what we do. At the head of the Pilgrimage we carry LA VIRGEN DE LA GUADALUPE (the Virgin of Guadalupe) because she is ours, all ours, Patroness of the Mexican people. We also carry the Sacred Cross and the Star of David because we are not sectarians, and because we ask the help and prayers of all religions. All men are brothers--sons of the same God; that is why we say to all men of good will, in the words of Pope Leo XIII, "Everyone's first duty is to protect the workers from the greed of speculators who use human beings as instruments to provide themselves with money. It is neither just nor human to oppress men with excessive work to the point where their minds become enfeebled and their bodies worn out." GOD SHALL NOT ABANDON US.

4. We are suffering. We have suffered, and we are not afraid to suffer in order to win our cause. We have suffered unnumbered ills and, crimes in the name of the law of the land. Our men, women, and children have suffered not only the basic brutality of stoop labor, and the most obvious injustices of the system;

they have also suffered the desperation of knowing that that system caters to the greed of callous men and not to our needs. Now we will suffer for the purpose of ending the poverty, the misery, and the injustice, with the hope that our children will not be exploited as we have been. They have imposed hungers on us, and now we hunger for justice. We draw our strength from the very despair in which we have been forced to live. WE SHALL ENDURE.

5. We shall unite. We have learned the meaning of UNITY. We know why these United States are just that--united. The strength of the poor is also in union. We know that the poverty of the Mexican or Filipino worker In California is the same as that of all farm workers across the country, the Negroes and poor whites, the Puerto Ricans, Japanese, and Arabians; in short, all of the races that comprise the oppressed minorities of the United States. The majority of the people on our Pilgrimage are of Mexican descent, but the triumph of our race depends on a national association of all farm workers. The ranchers want to keep us divided in order to keep us weak. Many of us have signed individual "work contracts" with the ranchers or contractors, contracts in, which they had all the power. These contracts were farces, one more cynical joke at our impotence. That is why we must get together and bargain collectively. We must use the only

BEST COPY AVAILABLE

strength that we have, the force of our numbers. The ranchers are few; we are many. UNITED WE SHALL STAND.

6. We will strike. We shall pursue the REVOLUTION we have proposed. We are sons of the Mexican Revolution, a revolution of the poor seeking bread and justice. Our revolution will not be armed, but we want the existing social order to dissolve; we want a new social order. We are poor, we are humble, and our only choice is to strike in those ranches where we are not treated with the respect we deserve as working men, where our rights as free and sovereign men are not recognized. We do not want the paternalism of the rancher, we do not want the contractor; we do not want charity at the price of our dignity. We want to be equal with all the working men in the nation; we want a just wage, better working conditions, a decent future for our children. To those who oppose us, be they ranchers, police, politicians, or speculators, we say that we are going to continue fighting until we die, or we win. WE SHALL OVERCOME.

Across the San Joaquin Valley; across California, across the entire Southwest of the United States, wherever there are Mexican people, wherever there are farm workers, our movement is spreading like flames across a dry plain. Our PLICRIMAGE is the MATCH that will light our cause for all farm workers to see what is happening here, so that they may do as we have done. The time has come for the liberation of the poor farm workers.

History is on our side.

MAY THE STRIKE GO ON! VIVA LA CAUSA!

El Plan De Delano

"Peregrinacion, Penitencia, Revolucion"

PLAN libertador de los hijos campasinos del Estado de California, afiliados a la Huelga de la Uva en Delano que defiende el cumplimiento de la justicia social en el trabajo del campo, con las reformas que han creido convenientemente aumentar en beneficio de ellos como trabajadores en los Estados Unidos.

Los que suscribimos, constituidos en Peregrinacion a la capital del Estado en Sacramento par hacer Penitencia por todas las faltas de los campesinos como hombres libres y soberanos declaramos solemnemente ante todo el mundo civilizado que nos juzga y ante la Nacion a que pertenecemos, los propositos que hemos formulado para acabar con las injusticias que nos oprimen. Tambien estamos concientes del sentido historico de nuestra Peregrinacion. Se puede ver claramente que el camino de la marcha incluye un valle bien conocido, por todos nosotros los mexicanos, y que conocemos todos estos pueblos de Delano, Madera, Fresno, Modesto, Stockton y Sacramento, porque por todo este camino, por todo este valle la raza mexicana se ha sacrificado, ya por casi los cien anos. Entonces que nuestro sudor y nuestra sangre han caido en esta tierra para hacer ricos a otros hombres; entonces que esta Peregrinacion tambien es un testigo al sufrimiento que hemos visto ya por varias generaciones, y que la Penitencia que aceptamos tambien

simboliza el sufrimiento que vamos a tener para realizar la justicia en estos mismos pueblos, en este mismo valle; entonces que la Peregrinacion representa el largo camino historico que hemos caminado homas en este valle, y el largo camino historico que aun tenemos que caminar con mucha Penitencia para cumplir conesa Revolucion que es necesaria, por la cual se quedan determinados los propositos en el siguiente Plan:

1. Este es el comienzo de un movimiento social de hechos y no de pronunciamientos. Luchamos por nuestros derechos humanos, como crituras de Dios. Porque hemos sufrido - y estamos dispuestos hasta morir por nuestra causa que es la justicia social. Lo vamos hacer sin violencia porque ese es nuestro destino. A los rancheros, y a aquellos que se nos oponen, les decimos como dijo Benito Juarez, "EL REPETO AL DERECHO AJENO ES LA PAZ."
2. Pedimos el apoya de todos los grupos politicos, y la proteccion del gobierno, que es tambien nuestro gobierno, en nuestra justa causa. Por demasiados anos se nos ha tratado de lo mas bajo. Nuestros sueldos y condiciones de trabajo han sido determinados desde arriba porque demasiados legisladores irresponsables, quienes pudieran habernos ayudado, han apoyado a los rancheros en su argumento de que la miseria del campesino es un "caso especial." Las Inusticias mas patentes

del sistema, los sueldos de hambre, los contratistas, los trabajos migratorios, los campos y viviendas miserables, las enfermedades, la ignorancia, etc., fueron tratados como causas irreparables. El campesino ha sido abandonado a su suerte - sin representacion y sin poder - a la merced y capricho del rancho. Esta mos cansados de palabras, de traiciones, de indiferencia. A los politicos les decimos que ya se acabaron los anos cuando el campesino no decia ni nada para levantarse. De este movimiento brotaran los lideres que nos comprenden, nos quien, nos sean fieles, y a los cuales eligira mos a los puestos politicos de la nacion.1 NOS ESCUCHARAN!!

3. Pedimos y tenemos el apoyo de la Iglesia en lo que hacemos.

En frente de la Peregrinacion llevamos a la Virgen de Guadalupe porque ella es nuestra, toda nuestra, REINA DE LOS MEXICANOS. Tambien llevamos la Santa Cruz y la Estrella de David porque no somos sectanos, y porque pedimos la ayuda y las oraciones de todas las religiones. Todos los hombres son hermanos, hijos del mismo Dios, por eso les decimos a todos los hombres de buena voluntad, en las palabras del Papa Leo XIII, "El primer deber de todos es el de proteger a los trabajadores de las avaricias de los especuladores, quienes usan a los seres humanos como simples instrumentos para hacer dinero. No es ni justo pero ni humano oprimir a los hombres

con trabajo excesivo a tal grado que sus mentes se embrutescen y sus cuerpos se gasten." DIOS NO NOS HA DE ABANDONAR!

4. Estamos sufriendo, hemos sufrido y no nos da miedo sufrir aun mas para ganar nuestra CAUSA. Hemos sufrido males e injusticias en el nombre de la ley. Nuestros hombres, mujeres y ninos, han sufrido no solo las brutalidades del trabajo en los files y las injusticias mas patentnes del sistema, sino tambien la desesperacion de saber que el sistema benefica lo avaricia de hombres sin conciencia y no a nosotros. Se nos hace que ahora sufriremos con el proposito de acabar con la pobreza, la miseria, la injusticia, con la esperanza de que nuestros hijos no sean explotados como hemos sido. Nos han impuesto el hambre, ahora sentimos el hambre por la justicia. Nuestra fuerza brota de la misma desesperacion en qu vivimos. BASTA!
5. Nos uniremos. Hemos aprendido el sentido de la UNIDAD, sabemos el porque de la unidad de los Estados Unidos - la fuerza de los pobres tambien esta en la union. Ya sabemos que la pobreza del trabajador mexicano o filipino en California es igual a la de todos los otros camesinos en la Nacion, hay blancos y negros, portoriquenos, japoneses, y arabes, en fin, todas las razas que formas la minorias oprimidas en los Estados Unidos. La mayor parte de nosotros en esta Peregrinacion somos

mexicanos, pero el triunfo de nuestra raza depende en la asociacion de todos los campesions de la Nacion. Los rancheros nos quieren divididos para tenernos debiles. Muchos de nosotros hemos firmado contratos de trabajo individuales con los rancheros o los contratistas, en los cuales ellos tenian todo el poder. Estos contratos eran farsas, una burla mas a nuestra impotencia. Por eso nos tenemos quej juntar en convenios colectivos para realizar la unica fuerza que tenemos, nosotros somos muchos. UNIDOS NOS LEVANTAMOS!

6. Tendremos Huelgas. Cumpliremos nuestro proposito de hacer una REVOLUCION. Somos hijos de la Revolucion Mexicana, que fuera una revolcion de los pobres buscando pan y justicia. Nuestra revolucion no sera armada, pero queremos que el orden que hoy existe se deshaga y que venga un neuvo orden social. Somos pobres, somos humildes, nuestro unico recurso es salirnos en huelga de todos los ranchos donde no se not trata con el respeto que merecemos como hombres trabajadores y no se recononcen nuestros derechos como hombres libres y soberanos. No queremos el patern alismo del patroncito, no queremos el contratista, no quermos caridades a costo de nuestra dignidad. Queremos igualdad contodos los trabajadores de la nacion, queremos sueldos justos, mejores condiciones de trabajo, un porvenir decente parp nuestros hijos. A los que se nos openen, sean rancheros, contratistas, policias, politicos, o

interesados, les decimos que vamos a seguir hasta morir o vencer. NOSTROS VENCEREMOS.

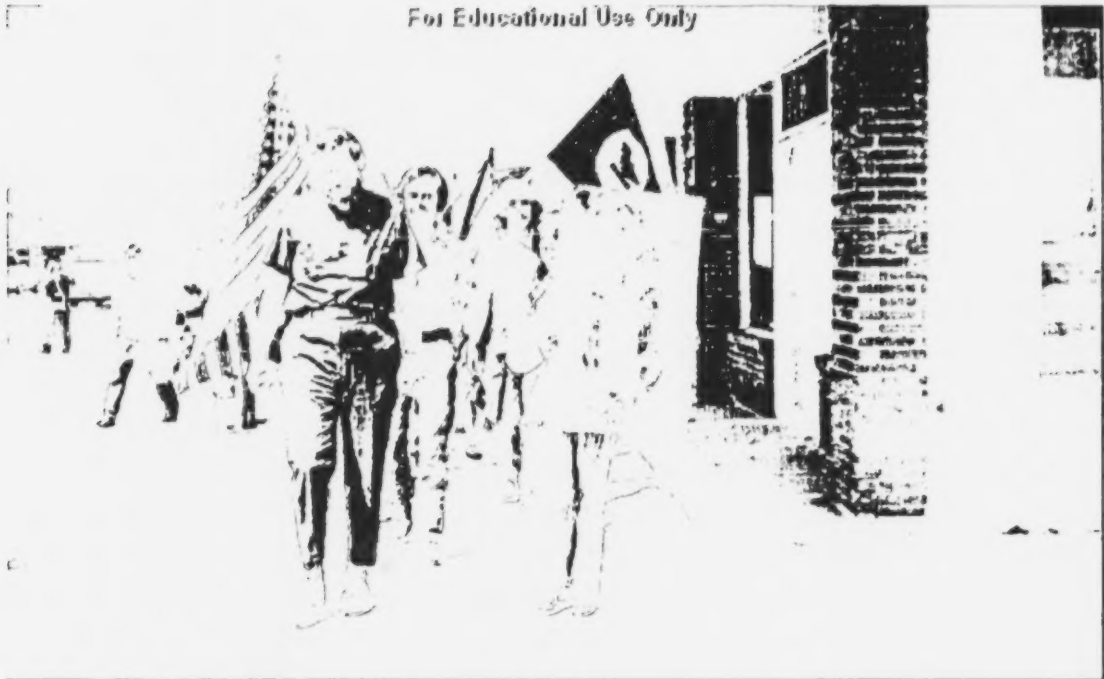
Ahora por todo el Valle de San Joaquin, por todo California, por todo el Suroeste de los E.U., por dondequiera que haiga raza, por dondequiera que hayan campesinos, nuestro movimiento se va extendiendo como llamas atraves de un llano seco. Nuestra PEREGRINACION es la MECHA, para que nuestra causa prenda, para que todos los campesinos vean su luz, vean lo que estamos haciendo q qui y sepan que ellos tambien lo pueden hacer. Ha llegado la hora de la liberacion del pobre campesino.

Asi lo dispone la historia. QUE SIGA LA HUELGA!



Statue of Huelga

For Educational Use Only



"Tortilla Priest" marches in support of La Causa. 1971
Photo by: Manuel Echavaria

BEST COPY AVAILABLE

Lesson Title:

Chávez, A Renaissance Man

"We seek our basic, God-given rights as human beings." César E. Chávez

Grade Level: Grade Seven Lesson 2

History-Social Science Standard:

7.8 Students analyze the origins, accomplishments, geographic diffusion of the Renaissance.

Correlation to K-8 California Adopted Textbooks:

Houghton Mifflin: *Across the Centuries*. Chapter 12, Lessons 2 and 3.

Setting the Context:

The setting takes us back in time to the period called the Renaissance to illustrate a way of organizing a small city-state called Venice. It is still located in modern day Italy and is a popular city for tourists to visit. During this period, the philosophy of the Humanists prevailed. Humanists believed:

- 1) In the worth of the individual and the individual's ability to achieve almost anything.
- 2) Individuals must commit to public service.

Focus Question:

Why did people form guilds? How?

Expected Learning Outcomes:

Students will understand the purpose of guilds and unions and why they have been important in world history. Students will be able to:

- 1) Identify a guild and understand its purpose during the Renaissance.
- 2) List the factors that make a city a strong trading center.
- 3) Compare the forces of cooperation and conflict among people that influence the division and control of the land.
- 4) Understand the importance of ideas about people during this period.

Assessment:

Students, as a group, will justify and defend their decisions on the placement of their city. The group's grade is based on the inclusion of all the factors listed on their matrix, the map, work finished on time, neatness, and cooperation.

Key Concepts:

Renaissance
center of power
guild

Essential Vocabulary:

guild
Renaissance
dodge
artisan
union
humanism

Primary Sources:

Maps

Visuals:

atlas, blank maps of Europe

Procedure**Motivation:**

"His union dramatically lifted wages of farm workers and improved their conditions. ... Chávez to the end continued to seek more than traditional trade union goals." (1993 E.G. Brown, Jr. Compare guilds and Chávez's idea of a union.)

Making Connections:

Chávez believed in individual worth and the ability of people to achieve almost anything despite the odds. These were two of the chief principles of the Humanists during the Renaissance. He first organized people during his CSO days and ultimately was the founder of the UFW.

Vocabulary Activities:

Draw pictures next to a list of factors.

Guided Instruction:

Divide class into small groups or guilds.

The students will form guilds (forerunners of unions) that will help each individual to be successful; their guild is modeled after the ones created in Venice and other European countries during the 1400 and 1500 centuries. The guilds controlled all business and trade within a town. Members were provided with medical aid and care. They created a new class within this structured society that sometimes challenged the nobles. The students in their guilds will examine the forces of man and nature that had to be faced if they had lived in Europe during this time.

First segment:

- 1) Each student team or guild will pick three locations on the map of Europe where they would like to live and that would serve their trading needs to make them prosperous. The guilds should mark their choices on the map and be prepared to defend their choices in front of the class.
- 2) Have the guilds consult a map of Europe in an atlas. Did their group select a location where there was a city today? What does that tell them?
- 3) The guild decides on a name and home city-state, indicating this on their blank map.

Second segment:

- 1) Distribute the factor list. With the class, identify the factors that are a part of a physical environment and those that people create. Ask each group to make a matrix to organize the factors affecting their guild. Label the matrix with the following titles:

"Factors that help"

(make our guilds stronger, create a strong trading center)

"Factors that hurt"

(would cause problems or weaken the guild)

Artisans from the guild may decorate or illustrate the matrix and map. A guild master should be selected to speak for the group.

Note: Make sure the students are familiar with the words on the following list:

Adriatic Sea
Mediterranean Sea
300-ton ships called "cogs"
diseases
humanist ideas
artisans
banks
war
floods
islands
seafarers
loaning money
no fertile land
navy
silk
Christianity
The Travels of Marco Polo
good working conditions
citizen (must live there 25 years)
dodge (ruler)
canals
merchants
taxes
port
people could read and write
spices
maps
population growth

Note: Some of the things on the list are usually problems, but an argument could be made for their positive influence.

Integrating Language:

Factor list and see enrichment.

Enrichment:

Interview a union leader of today and ask what factors make their organization strong.

Writing assignment:

- 1) Select three factors and explain how these affect the work of a guild during the Renaissance.
- 2) Select one of the factors that could still be a reason for a modern city or nation to be strong or weak. Why?

Assessment:

Students as a group will justify and defend their decisions on the placement of their city. The group's grade is based on the inclusion of all the factors listed on their matrix, the map, work finished on time, neatness, and cooperation.

Lesson Title:

The Image of the Aztec Eagle

Grade Level: Grade Seven Lesson 3

History-Social Science Standard:

7.7.4 Students describe the artistic and oral traditions and architecture of the three civilizations.

Unit of Study:

Civilizations of the Americas

Correlation to K-8 California Adopted Textbooks:

Houghton-Mifflin. *Across the Centuries*. Unit 7: Civilizations of the Americas. Chapters 15 and 16.

Setting the Context:

To many people from Mexico, the Aztec eagle signifies a connection to their homeland. It is an historic symbol for the people of Mexico. The UFW incorporated the Aztec eagle into its design in order to show the connection the union had to migrant workers of Mexican American descent, though not all UFW workers were Mexican American.

The Eagle has long been associated with Mexico and the Aztecs. The legend of the settling of Mexico City acknowledges the significance of the Eagle to the Aztec people. Individuals rely on symbolism to help them remember and respect their culture. The Aztec Eagle helps accomplish this for the UFW and its Mexican American members.

In his book, "César Chávez: *A Triumph of Spirit*," author Richard Griswold Del Castillo describes the unveiling of the flag as follows: "In a dramatic moment during the conference, Manuel Chávez unveiled a huge copy of the union flag that he had designed. At first the colors and the symbol seemed too radical, too bold, too provocative." Chávez recalled how Manuel convinced the assembly to accept the flag: "Manuel ... explained that the black eagle signified the dark situation in which the worker finds himself, the white circle signified hope and aspirations, and the red background indicated the toil and sacrifice that the Association and its members would have to contribute in order to gain justice for the farm workers."

Focus Question:

How did the symbols found within the flag of the UFW attempt to unify the Mexican American worker?

Expected Learning Outcomes:

Students will create a flag portraying the architecture and cultural heritage of their home or adopted country.

Assessment:

The teacher can assess the learning by asking the student to explain the significance of the design of their flag to make sure it correlates to the culture of the country.

Key Concepts:

Culture

Essential Vocabulary:

Culture
symbols

Primary Sources:

Oral interview with Alfred Athie (English translation), the transcript of the interview is in documents/interviews of the CDE website [<http://chavez.scientech.com>]. Transcript attached or at http://chavez.scientech.com/teachers/lessons/resources/documents/Athie,_Alfred_Transl.rtf

Visuals:

Picture of Chávez surrounded by Huelga Flags is attached or at <http://chavez.scientech.com/Teachers/Lessons/Resources/pictures/cec,goodbackground,70s,cs.jpg> or other pictures can be found at the Photo Archive [<http://chavez.scientech.com:8080/6bec47%3Aea792358ca%3A-7ff7>].

Cartoon of Huelga Patriot carrying UFW flag is attached or at <http://chavez.scientech.com/Teachers/Lessons/Resources/pictures/huelga.jpg>

Procedure**Motivation:**

Ask students to explain, individually in writing, the symbolism behind the United States Flag (other students that may know the symbolism behind other countries' flags can be invited to do so).

Making Connections:

Students should be aware of the significance of the Eagle to the Aztecs in terms of being the symbol that has historically depicted Mexico City and continues to symbolize the strength of spirit among the Mexican people. "In 1991, Mexico awarded César E. Chávez the prestigious *Aguila de Oro* (Golden Eagle), an award of merit given to few who are not Mexican citizens." (Griswold Del Castillo, Richard. *César Chávez: A Triumph of Spirit*. University of Oklahoma Press: Norman. 1995.)

Vocabulary Activities:

Use the motivation activity to help the students understand the importance of symbols. The teacher can also choose to use symbols from everyday life to help students see the power that symbols have. Help the students see the connection that symbols have to culture throughout the lesson by making connections to everyday symbols that stand for either America or culture in their local communities.

Guided Instruction:

- 1) After motivation activity, students can be shown the photograph of Chávez and the UFW flag, as well as the cartoon of the Huelga Patriot. Explain that while it does not stand for a country, it has symbols that are also used to unify and that are symbolic about the beliefs of the union. The UFW flag was used to unify all workers, but especially those with Mexican cultural connections.
- 2) Students should read the excerpt from the oral interview with Alfred Athie to understand the significance that the flag had to individuals associated with Chávez and the UFW.
- 3) Discussion should now turn to identifying the symbols of the UFW flag. Ask the students to answer the following questions on their own paper. Stress that there are no specific right or wrong answers. The purpose of this activity is to get them thinking about the UFW banner.

What is the first thing that grabs your attention when you first look at the UFW flag?

Why does it do this?

Why would the flag's designer do this?

Knowing what you do about Chávez and the UFW why do you think they chose red for their flag?

What about their choice of black?

What do you think the white represents?

Why do you think they use an Eagle in the middle of their flag?

Why do you think they used an Eagle in the style that they did?

- 4) Ask for student responses. The following are a few possible answers.

What is the first thing that grabs your attention when you first look at the UFW flag?
(All answers acceptable)

Why does it do this? (All answers acceptable)

Why would the flag's designer do this? (All answers acceptable)

Knowing what you do about Chávez and the UFW why do you think they chose red for their flag?

(The red may reflect anger, defiance, determination, boldness, courage, blood, earth)

What about their choice of black? (The black may reflect power, steadfastness, despair, anger)

What do you think the white represents? (The white may reflect purity, deity, hope, right, contrast, right vs. wrong, authority)

Why do you think they use an Eagle in the middle of their flag? (The Eagle may signify power, a national symbol, all knowing because Eagles can see a great deal from the altitude in which they fly, inclusion because of their wingspan, the Aztec tradition, divinity, nobility, dignity, and nature)

Why do you think they used an Eagle in the style that they did? (It is rough, it symbolizes "down-to-earth ness," symbolizes simplicity of farmers or the simplicity of human rights, poverty, hurriedness or a sense of urgency, may also represent the steps of the Aztec pyramid)

- 5) After examining the connection between symbols and culture, have the students proceed with designing a flag for their home country or adopted country. Students should share their flags with the rest of the class.

Integrating Language:

Listening skills will be very important during classroom discussion. Being able to articulate the dynamics of the symbols that are used will also be stressed.

Enrichment:

- 1) Students can read the middle level biography on César E. Chávez that can be found at the CDE Web site at <http://chavez.scientech.com> or see attached. ↗
- 2) Students can also read more about countries and flags from a variety of media resources.

ALFRED ATHIE
(Originally in Spanish)

What is your name and what did you do in the movement?

My name is Alfredo Athie. We have lived in this community since 1956. My work was in construction. I am 73 years old. I have a wife and 7 children.

When was the first time you knew César Chávez?

I did not know him immediately. I always liked to read news about him. In La Opinion [a newspaper], there would appear a small paragraph about Chávez in which he spoke of the labor problems they were having in Delano, California. It didn't say too much because the newspaper did not print much about the worker and the movement of Chávez at that time. I became interested in the articles and I looked for them. I saw many things that were happening and I was interested to know more about Chávez.

Have you known him person to person?

I lived with him on various occasions. I went to Delano with two other people to speak to him personally about what could be done in the valley of Santa Maria. We were seeing many injustices and we thought he could possibly help us a little to change or help these people. I didn't work in the fields; my work was in construction and I am pensioned by the construction.

In those days, my children were young. Occasionally, at the end of the week, usually on Saturday, on vacation time from school, my wife would take the children to work in the fields. I wouldn't stay home, so I went with them. We lived a life that was very interesting, working in the fields as a family. I didn't know how to work in the fields, but I wanted to be with them. It was there that I was made aware of the injustices and I decided to find out more about Chávez. One day we went to Delano where we had an audience with Chávez and spoke with him.

How did that last meeting go? What did he say?

He asked what we were looking for. He was interested in finding out. It was a moment that we didn't know the consequences it would bring. It was just a simple question as to whether he could help these people. We were seeing him in person in a humble place, nothing elegant. He was very humble, like a farm worker. His words were attentive. He listened to the problems that we were presenting as we had seen them. He said, "I am glad to hear you. It is good to learn that there are other people who are interested in the worker." He gave assurance that he would help; and then came a series of announcements from him to declare and prepare for a strike one day in the valley of Santa Maria. It would cover from San Luis Obispo to Santa Barbara.

To see this, to me and to the other men, it seemed incredible that his word could unite so many people. There were more than 5,000 workers who stopped working.

How did Chávez do this thing? By saying what?

Probably, there were some workers who had heard of him and spoke to others. We spoke on the radio, inviting people to come to Santa Maria to hear Chávez declare the strike. It seems that there had been contact with some of the farmers and we found that there was opposition to the workers uniting. It made Chávez more anxious to declare the strike.

When he came and declared the strike, a thing happened with the people that was so incredible. They passed out flags, like this one. The people carried them in their hands; they put them on their cars and they paraded in the fields. It wasn't necessary to talk to the people. As the cars with the flags passed them, they left their work and came to listen to the words that Chávez gave us. It was incredible. We didn't know how far-reaching was the strength of his words. So simple, so sincere.

He had great power?

I don't think it was power. He didn't like power. I don't think he ever used power. For that reason, we sought him. He searched for something that occupied him. What we felt, all the people felt ... helping people, seeking justice.

What was he searching for?

He looked for the individual rights and humanity of the people. He never looked for anything for himself. He could see he had been a part of this class of people. He had grown up in the fields; and how many things and how many provisions had been in the life of his parents, his brothers, his family. I think this is what made him see, with compassion, the necessities. He wasn't searching for power, but for solutions; seeking a way of living with people, with the worker, with the owners of the lands.

You have your sentiments about the non-violence. Can you tell us how Chávez felt and what he said concerning this? And how do you feel about it?

In the year 1969-70, I had 7 children in the schools in Arroyo Grande and we always made an effort to work closely with the schools. I had had the experience of working in the field, on the weekends; it was very hard. We saw what little benefits the people had. At that time, they were having bad experiences in the school in a near District; very serious problems. They began talking about the rights of the students in all of the schools and I was involved. It happens that the Chávez children were also in those schools.

One day after we had become well acquainted, a person came seeking me in my home, stating that Mr. Chávez wanted to talk to me in private...I went. I didn't know what it was about, but I thought it might be something about helping the workers or something we could do. There were two people there; the man who brought me there and one other.

Chávez began talking about the situation in the fields, about the workers and their families and then he said, "The fellows have something to tell you." The fellows said, "We work to guard the life of Chávez; we are working for him. We are not paid." I was surprised. Then Chávez told me, during the conversation, that there was no need to protect him. He wasn't afraid of anything, because he didn't do anything wrong. "I don't know of any reason to be guarded, if God is with me." He was a person of faith. "But we've decided to invite you and you will live with them, but first I want you to listen. There are conditions." I was stunned, as if I didn't know what was happening. He said in part of what he was doing and what he wanted in a person who would protect his life, and the conditions for him to accept me. It was very confusing. It was a very confusing moment for me. He said, "The conditions I impose upon the person who is guarding my life is ... He must not carry a single weapon ... not in any form." I said, "But it can't be. How can we defend you?" "No knives, no pistols, no manner of weapons. If you accept what I am proposing ... it has to be without weapons." I said, "And then how?" Chávez replied, "With your body, with intelligence, with observing, but no weapons. I don't accept indolence." It was the most difficult time of my life, especially when I had to have an answer for him. It was something I had never done, but especially apart from that, I had a wife and seven reasons to think of my life and my person. How could I justify that? He said, "I understand. I understand well; but it is the only way I can accept this." It was difficult to arrive at that decision, but I accepted with no weapons and when necessary, with my body. It was time that I could spend here, but not in other parts. It was a compromise. I couldn't leave my family; my children were so young. He understood. He said, "It's good, it's enough." He shook my hand, embraced me, and said, "Thank you for accepting."

I didn't know whether I had done right or wrong. I knew I had compromised and I was compelled to complete it. In fact, obliged, and that is the way that I did it.

On occasions when we accompanied him and he had to arrive in the valley of Santa Maria, we had to decide where to enter. We would say to the people who were on the roadway he was coming. He would be in the office already. We would say to the people, "Didn't you see him as he passed by?" It was part of seeking the security for him. We had to think of his life, not only his, but that of all of us. There were many families.

What do you think was the reason that people like you made sacrifices for him? What did he have?

I think that comes from way back. I was in the military service, as a Cadet, in a school in Vera Cruz. When I came out, I volunteered for World War II. Mexico was ready to enter the war. We believed we were going to fight for the liberty of man. I had learned that and it was what I believed. When I accepted the position with Mr. Chávez, I felt again the responsibility to fight for freedom and the good of man. It didn't matter the race, the color, and the language. That wasn't important.

Did you hear him say these things?

When I decided on this, it was because he had told me. When he tells me, he speaks of the freedom of the people, the injustices inflicted, the low salary, no social security, and no pension. The children had to go to work in the fields to help the family earn enough to live on. When explaining this, and the freedom of man, I understood the need to do something. I don't feel like a hero. We were not looking for fame or fortune; that was not important. What was important was that we fight for the principles.

What can you say to the children to remember Chávez? Briefly, can you say two things?

They need to know that in this country, so marvelous, so full of bounty, so full of wealth, intelligent people, humane people, who believe in God and who believe in the freedom of man, a country that fought for the liberty of man, an occasion happened long ago ... seems as if it were only yesterday. There was a large group of country people, which worked in the fields; work that was very difficult and very hard. I believe that the children should know this story; the children, and the young adults, the adults, and seniors. We have to understand that whole families worked, in this story; the conditions, under which these people worked. There were young women who would have personal needs. There were no toilets and the families would use a sweater or a blanket to shield them. The young children did this amongst their labors. In this story, there was no water to drink. When they ran out of water, parched from the heat, they drank from the canals ... water that was used for other things. There was much thirst. There was much sickness. Women had troubles in their pregnancy, from the chemicals that were used.

It is necessary that the students know that this story was real. In this country, so powerful, so full of beauty, so large, there are also many injustices. We need a Chávez, many Chávezes, so that we can continue doing good for others.

For Educational Use Only



Chavez surrounded by Huelga Flags

BEST COPY AVAILABLE

For Educational Use Only



Cartoon of Huelga Patriot carrying UFW flag

BEST COPY AVAILABLE

Lesson Title:

Magna Carta and *La Causa*

Grade Level: Grade Seven Lesson 4

History-Social Science Standard:

7.11.6 Students analyze political and economic, discuss the significance of the Magna Carta.

Correlation to K-8 California Adopted Textbooks:

Houghton Mifflin: *Across the Centuries*. Chapter 10

Setting the Context:

In June 1215, the Magna Carta established rights that couldn't be taken away, even by a King. It paved the way for rule by law. It is the first of several documents that are the foundation of our government today.

In 1962, when César E. Chávez wrote the UFW constitution, his vision more closely mirrored the idea of a social contract than a traditional union. In his interview with Wendy Goepel, he discussed the essence of the union he would head. Within the interview, the reader can become acquainted with many principles of self-rule that must be followed in order to have a strong social contract.

Focus Question:

What makes a compact between people? Why are they successful?

Expected Learning Outcomes:

Students will understand key elements of a social contract and democratic rule by law.

Assessment:

Students will show their understanding of a social contract in the principles of the early UFW and the Magna Carta.

Key Concepts: Social contract and change

Essential Vocabulary:

social contract
La Causa
Teamsters

Peace Corps
AWOC
union
freeman
Magna Carta or Charter
Runnymede
serf

Primary Sources:

Copy of Magna Carta:

The following is an excerpt:

"1. That the English Church shall be free and shall have her whole rights and her liberties inviolable [safe from sudden change]. ... 12. No scutage [tax for military purposes] nor aid [tax paid by a vassal to a lord] shall be imposed in our kingdom, unless by the common council of our kingdom. ... 38. No bailiff, for the future, shall put any man to his law upon his own simple affirmation, without credible witnesses produced for that purpose [there must be a witness, rather than just personal belief, for a person to be arrested]. ... 39. No freeman shall be seized, imprisoned, dispossessed [deprived of his land], outlawed, or exiled, or in any way destroyed; nor will we proceed against or prosecute him except by the lawful judgment of his peers [equals], or by the law of the land. ... 40. To none will we sell, to none will we deny, to none will we delay right or justice. ..."

Interview, "Viva La Causa," of César E. Chávez by Wendy Goepel. Farm Labor, Vol. 1 No. 5, April 1964.

Procedure

Motivation:

Explain to the students that you will be setting up a class TV interview. Show where they will write questions to ask the following guests:

Explain to students that since a social compact is an agreement between people, it is important to understand the basic elements of a compact. For this reason, you will be studying significant formal historical compact like the Magna Carta, as well as informal compacts like those formed by UFW workers.

Making Connections:

Students should understand that our Constitution borrowed on English traditions of self-government, some of which are found within the Magna Carta and English Bill of Rights. The students should also understand the complaints of migrant workers that forced them to unionize formally or informally. Background on César E. Chávez's early CSO training and beginnings of the UFW would also be helpful.

Vocabulary Activities:

The main concept and vocabulary is social contract. This will be reinforced throughout the lesson by having the teacher explicitly make connections to the concept of social contract throughout the lesson. Terms like Union, UFW, Teamsters, AWOC, and Peace Corps can be introduced through a word web (concept map) that would show connections to unions and other groups of people.

Guided Instruction:

The class should read the Magna Carta. If students do not have background information on the period, time should be taken to go into that history.

For many students the Magna Carta is a very challenging primary document. It is often a good idea to have the students read it together as a class. Then, have volunteers summarize "chunks" of the document. The class can synthesize the chunks and write a grade seven version on their own piece of paper. This summarizing activity is very empowering for students because it models the idea of chunking and hopefully, the success that summarizing small parts to understand the whole may bring. After a class summary is written, a class discussion should synthesize the main principles underlying the Magna Carta.

The class should now read the article, "*Viva La Causa*." If students do not have the background information of the UFW and César E. Chávez, the time should be taken to go into that history. The middle level biography on César E. Chávez found on the CDE Web site would be a great place to start. The whole article, "*Viva La Causa*" may be read, but it is paragraphs 10-12 of the interview that have the most information in terms of compact, though it is suggested that paragraphs 1-12 be read in order to get more background information as to why César E. Chávez wanted to organize the union in the fashion that he did.

Hot Seat:

The hot seat is a form of character analysis in which a student assumes the personality of a historical figure. In order to represent the historical figure's point of view effectively, students should become familiar with their accomplishments and their thinking. In groups, the class can brainstorm questions they want to ask the historical figure.

Questions might deal with the historical figure's beliefs or actions during their lifetime. Questions are posed to the historical figure in a press conference type of format.

Ready to role-play a serf, noble, farm worker, union organizer, farm owners, César E. Chávez, and King John.

Integrating Language:

Pre-reading - Establish the purpose for the reading, predict.

During reading - Students are asked to take notes and summarize.

Post-reading - Write questions for the "Hot Seat."

Enrichment:

- 1) The "We The People Level II" program sponsored by the Center for Civic Education is an excellent way to get students to truly own material dealing with civics and current application. Unit 2 of "We The People" material deals with the English influence on America.
- 2) Students can read the attached middle level biography of César E. Chávez written for the CDE Web site at <http://chavez.scientech.com>
- 3) The UFW [<http://www.ufw.org/>] and César E. Chávez [http://www.sfsu.edu/%7Ececipp/cesar_chavez/chavezhome.htm] web sites offer information and additional sources on the origins of the UFW.

Assessment:

Students will be measured on their knowledge of the concepts through their written questions for the interviews. Role players will be assessed by the knowledge displayed in their responses to the questions.

Service Learning:

Who makes social contracts in your community? Research a local organization that serves your community to find out how they are organized and for what purpose. Is this group one you could join or support? Why?

Lesson Title:

The Reformers: Martin Luther and César E. Chávez

Grade Level: Grade Seven Lesson 5

History-Social Science Standard:

7.7.2 Students study the roles of people in each society, including class structures, family life, warfare, religious beliefs and practices, and slavery.

7.9 Students analyze the historical developments of the Reformation.

Correlation to K-8 California Adopted Textbooks:

Houghton Mifflin. *Across The Centuries*. Unit 6, Chapter 13

Setting the Context:

The era of reformation is connected to our modern world through the theme of risk takers moved by a spiritual strength. The power of God's spirit enables many to be risk takers and visionaries who work to create a better world. In the sixteenth century, a group of dedicated people spoke out against the practices of the medieval church, believing that many abused the common people. For example, these reformers challenged the church's practice of selling indulgences to raise money. Martin Luther (1483-1546) was one of those reformers whose leadership led to a revolution in the Christian Church. He believed that God freely grants forgiveness for sins through Jesus Christ's death; people don't earn forgiveness or buy forgiveness through the sale of indulgences. Thus, he was banned as a political enemy and went into hiding. There he wrote essays, songs, and sermons about his beliefs. He proposed reforms that lead to the movement in history called the Protestant Reformation.

Focus Questions:

What is the Reformation? Why is it important to understand? What makes people willing to lead movements that reform the status quo?

Expected Learning Outcomes:

Students will see the similarities in any movement of reformation that changes a society.

Key Concepts:

- 1) Martin Luther's movement of reforming the Christian Church brought far-flung changes to western civilization.

- 2) César E. Chávez's movement of reforming the farm labor system has brought changes to the way of life for the Mexican American community.

Essential Vocabulary:

reformation

Protestantism

theses

indulgences: selling forgiveness for sins

celibacy: not marrying

translation: putting the Bible into the language of the local people

Primary Sources:

A Mighty Fortress song by Martin Luther

The Mexican American and the Church by César E. Chávez attached or at

http://chavez.scientech.com/Teachers/Lessons/Resources/documents/8-13_Speeches_Statements_1968-71_f.pdf

Visuals:

- Pictures of Martin Luther – attached or at <http://chavez.scientech.com/teachers/lessons/resources/pictures/MartinLuther507368.jpg> (Copyright ArtToday.com)
- César E. Chávez – attached or at <http://chavez.scientech.com/Teachers/Lessons/Resources/pictures/cesarportrait,unk,ufw.jpg>

Procedure

Motivation:

What causes change? Individual vs. self or individual vs. society? Martin Luther struggles with self (conscience) and struggles to reform the laws of the church. What have you struggled with in your life? What changes have you liked? What changes have you not liked?

Making Connections:

We are inseparable from the history of religion. The roots of reform run deep. St. Frances chose to create his own order within the Catholic Church while Luther gave birth to the Protestant Reformation because of the need for reform and change. Fairness, peace, and compassion come from the religious roots. Chávez's favorite Saint was St. Frances. He felt strongly about how the church should support the farm laborers (see article below).

"El Grito, Summer 1968 "The Mexican American and the Church" by César E. Chávez

The following is an excerpt of an article prepared by Mr. Chávez during his 25-day spiritual fast and was presented to a meeting on Mexican Americans and the Church at the Second Annual Mexican Conference in Sacramento, California on March 8-10, 1968.

"The place to begin is with our own experience with the Church in the strike that has gone on for thirty-one months in Delano. For in Delano the church has been involved with the poor in a unique way that should stand as a symbol to other communities. Of course, when we refer to the Church we should define the word a little. We mean the whole Church, the Church as an ecumenical body spread around the world, and not just its particular form in a parish in a local community. The Church we are talking about is a tremendously powerful institution in our society, and in the world. That Church is one form of the Presence of God on Earth, and so naturally it is powerful. It is powerful by definition. It is a powerful moral and spiritual force which cannot be ignored by any movement. Furthermore, it is an organization with tremendous wealth. Since the Church is to be servant to the poor, it is our fault if that wealth is not channeled to help the poor in our world. In a small way we have been able, in the Delano strike, to work together with the Church in such a way as to bring some of its moral and economic power to bear on those who want to maintain the status quo, keeping farm workers in virtual enslavement. In brief, here is what happened in Delano. Some years ago, when some of us were working with the Community Service Organization, we began to realize the powerful effect which the Church can have on the conscience of the opposition. In scattered instances, in San Jose, Sacramento, Oakland, Los Angeles and other places, priests would speak out loudly and clearly against specific instances of oppression, and in some cases, stand with the people who were being hurt. Furthermore, a small group of priests, Frs. McDonald, McCollough, Duggan and others, began to pinpoint attention on the terrible situation of the farm workers in our state. At about that same time, we began to run into the California Migrant Ministry in the camps and field. They were about the only ones there, and a lot of us were very suspicious, since we were Catholics and they were Protestants. However, they had developed a very clear conception of the Church. It was called to serve, to be at the mercy of the poor, and not to try to use them. After a while this made a lot of sense to us, and we began to find ourselves working side by side with them. In fact, it forced us to raise the question why OUR Church was not doing the same. We would ask, 'Why do the Protestants come out here and help the people, demand nothing, and give all their time to serving farm workers, while our own parish priests stay in their churches, where only a few people come, and usually feel uncomfortable?' It was not until some of us moved to Delano and began working to build the National Farm Workers Association that we really saw how far removed from the

people the parish Church was. In fact, we could not get any help at all from the priests of Delano. When the strike began, they told us we could not even use the Church's auditorium for the meetings. The farm worker's money helped build that auditorium! But the Protestants were there again, in the form of the California Migrant Ministry, and they began to help in little ways, here and there. When the strike started in 1965, most of our 'friends' forsook us for a while. They ran or were just too busy to help. But the California Migrant Ministry held a meeting with its staff and decided that the strike was a matter of life or death for farm workers everywhere, and that even if it meant the end of the Migrant Ministry they would turn over their resources to the strikers. The political pressure on the Protestant Churches was tremendous and the Migrant Ministry lost a lot of money. But they stuck it out, and they began to point the way to the rest of the Church. In fact, when 30 of the strikers were arrested for shouting 'Huelga,' 11 ministers went to jail with them. They were in Delano that day at the request of Chris Hartmire, director of the California Migrant Ministry. Then the workers began to raise the question: 'Why ministers? Why not priests? What does the Bishop say?' But the Bishop said nothing. But slowly the pressure of the people grew and grew, until finally we have in Delano a priest sent by the new Bishop, Timothy Manning, who is there to help minister to the needs of farm workers. ... Finally, in a nutshell, what do we want the Church to do? We don't ask for more cathedrals. We don't ask for bigger churches or fine gifts. We ask for its presence with us, beside us, as Christ among us. We ask the Church to sacrifice with the people for social change, for justice, and for love of brother. We don't ask for words. We ask for deeds. We don't ask for paternalism. We ask for servants."

Guided Instruction:

Use textbook and the attached Chávez biography to complete the attached comparative chart. The biography can also be found at http://chavez.scientech.com/Teachers/Lessons/Resources/Biographies/Middle_Level_Biography.htm

Integrating Language:

Use the lyrics from *A Mighty Fortress*. Is this a song that César E. Chávez would have sung? What would he have liked about the verses? What would he have agreed with Martin Luther about where you get your strength?

A Mighty Fortress by Martin Luther

*A mighty fortress is our god,
A bulwark never failing;
Our helper He amid the Flood
Of mortal ills prevailing;
For still our ancient foe doth seek
To work us woe,
His craft and power are great,
And armed with cruel hate,
On earth is not his equal.*

*Did we in our own strength confide,
Our striving would be losing;
Were not the right man on our side,
The man of God's own choosing;
Dost ask who that may be?
Christ Jesus, it is He;
Lord Sabbath His Name,
From age to age the same,
And He must win the battle.*

*And through this world, with devils filled,
Should threaten to undo us;
We will not fear, for God hath willed
His truth to triumph through us;
The prince of Darkness grim,
We tremble not for Him;
His rage we can endure,
For lo! His doom is sure,
Our little word will fell Him.*

BEST COPY AVAILABLE

Enrichment:

Use the attached conflict resolution activity chart.

Assessment:

Write a comparative essay about what Martin Luther and César E. Chávez thought the role of the Church should be in society. Who should the Church serve? What should the Church represent?

[1968]

The Mexican-American and the Church

By Cesar E Chavez, Director
United Farm Workers Organizing Committee, AFL-CIO

The place to begin is with our own experience with the Church in the strike which has gone on for thirty-one months in Delano. For in Delano the Church has been involved with the poor in a unique way which should stand as a symbol to other communities. Of course, when we refer to the Church we should define the word a little. We mean the whole Church, the Church as an ecumenical body spread around the world, and not just its particular form in a parish in a local community. The Church we are talking about is a tremendously powerful institution in our society, and in the world. That Church is one form of the Presence of God on Earth, and so naturally it is powerful. It is powerful by definition. It is a powerful moral and spiritual force which cannot be ignored by any movement. Furthermore, it is an organization with tremendous wealth. Since the Church is to be servant to the poor, it is our fault if that wealth is not channeled to help the poor in our world.

In a small way we have been able, in the Delano strike, to work together with the Church in such a way as to bring some of its moral and economic power to bear on those who want to maintain the status quo, keeping farm workers in virtual enslavement. In brief, here is what happened in Delano.

Some years ago, when some of us were working with the Community Service Organization, we began to realize the powerful effect which the Church can have on the conscience of the opposition. In scattered instances, in San Jose, Sacramento, Oakland, Los Angeles and other places, priests would speak out loudly and clearly against specific instances of oppression, and in some cases, stand with the people who were being hurt. Furthermore, a small group of priests, Frs McDonald, McCollough, Duggan and others, began to pinpoint attention on the terrible situation of the farm workers in our state.

At about that same time, we began to run into the California Migrant Ministry in the camps and fields. They were about the only ones there, and a lot of us were very suspicious,

(1)

since we were Catholics and they were Protestants. However, they had developed a very clear conception of the Church. It was called to serve, to be at the mercy of the poor, and not to try to use them. After a while this made a lot of sense to us, and we began to find ourselves working side by side with them. In fact, it forced us to raise the question why OUR Church was not doing the same. We would ask, "Why do the Protestants come out here and help the people, demand nothing, and give all their time to serving farm workers, while our own parish priests stay in their Churches, where only a few people come, and usually feel uncomfortable?"

It was not until some of us moved to Delano and began working to build the National Farm Workers Association that we really saw how far removed from the people the parish Church was. In fact, we could not get any help at all from the priests of Delano. When the strike began, they told us we could not even use the Church's auditorium for the meetings. The farm workers' money helped build that auditorium. But the Protestants were there again, in the form of the California Migrant Ministry, and they began to help in little ways, here and there.

When the strike started in 1965, most of our "friends" forsook us for a while. They ran -- or were just too busy to help. But the California Migrant Ministry held a meeting with its staff and decided that the strike was a matter of life or death for farm workers everywhere, and that even if it meant the end of the Migrant Ministry they would turn over their resources to the strikers. The political pressure on the Protestant Churches was tremendous and the Migrant Ministry lost a lot of money. But they stuck it out, and they began to point the way to the rest of the Church. In fact, when 30 of the strikers were arrested for shouting Huelga, 11 ministers went to jail with them. They were in Delano that day at the request of Chris Hartmire, director of the California Migrant Ministry.

Then the workers began to raise the question "Why ministers? Why not priests? What does the Bishop say?" But the Bishop said nothing. But slowly the pressure of the people

grew and grew, until finally we have in Delano a priest sent by the new Bishop, Timothy Manning, who is there to help minister to the needs of farm workers. His name is Father Mark Day and he is the Union's chaplain. Finally, our own Catholic Church has decided to recognize that we have our own peculiar needs, just as the growers have theirs.

But outside of the local diocese, the pressure built up on growers to negotiate was tremendous. Though we were not allowed to have our own priest, the power of the ecumenical body of the Church was tremendous on the Church. The work of the Church, for example, in the Schenley, Di Giorgio, Perelli-Minetti strikes was fantastic. They applied pressure - and they mediated.

When poor people get involved in a long conflict, such as a strike, or a civil rights drive, and the pressure increases each day, there is a deep need for spiritual advice. Without it we see families crumble, leadership weaken, and hard workers grow tired. And in such a situation the spiritual advice must be given by a friend, not by part of the opposition. Thus, what sense does it make to go to Mass on Sunday and reach out for spiritual help, and instead get sermons about the wickedness of your cause? That only drives one to question and to despair. The growers in Delano have their spiritual problems. We do not deny that. They have every right to have priests and ministers who serve their needs. **BUT WE HAVE DIFFERENT NEEDS, AND SO WE NEEDED A FRIENDLY SPIRITUAL GUIDE.** And this is true in every community in this state where the poor face tremendous problems.

But the opposition raises a tremendous howl about this. They don't want us to have our spiritual advisors, friendly to our needs. Why is this? Why indeed except that **THERE IS TREMENDOUS SPIRITUAL AND ECONOMIC POWER IN THE CHURCH.** The rich know it, and for that reason they choose to keep it from the people.

The leadership of the Mexican American Community must admit that we have fallen far short in our task of helping provide spiritual guidance for our people. We may say, "I don't feel any such need. I can get along." But that is a poor excuse for not helping.

(3)

provide such help for others For we can also say, "I don't need any welfare help I can take care of my own problems " But we are all willing to fight like hell for welfare aid for those who truly need it, who would starve without it Likewise we may have gotten an education and not care about scholarship money for ourselves, or our children But we would, we should, fight like hell to see to it that our state provides aid for any child needing it so that he can get the education he desires LIKEWISE WE CAN SAY WE DON'T NEED THE CHURCH THAT IS OUR BUSINESS BUT THERE ARE HUNDREDS OF THOUSANDS OF OUR PEOPLE WHO DESPERATELY NEED SOME HELP FROM THAT POWERFUL INSTITUTION, THE CHURCH, AND WE ARE FOOLISH NOT TO HELP THEM GET IT

For example, the Catholic Charities agencies of the Catholic Church has millions of dollars earmarked for the poor But often the money is spent for food baskets for the needy instead of for effective action to eradicate the causes of poverty The men and women who administer this money sincerely want to help their brothers It should be our duty to help direct the attention to the basic needs of the Mexican-Americans in our society needs which cannot be satisfied with baskets of food, but rather with effective organizing at the grass roots level

Therefore, I am calling for the Mexican-American groups to stop ignoring this source of power It is not just our right to appeal to the Church to use its power effectively for the poor, it is our duty to do so It should be as natural as appealing to government and we do that often enough

Furthermore, we should be prepared to come to the defense of that priest, Rabbi, minister, or layman of the Church, who out of commitment to truth and justice gets into a tight place with his pastor or bishop It behooves us to stand with that man and help him see his trial through It is our duty to see to it that his rights of conscience are respected and that no bishop, pastor or other higher body takes that God given, human right away

Finally, in a nutshell, what do we want the Church to do? We don't ask for more cathedrals We don't ask for bigger churches or fine gifts We ask for its presence with us, beside us, as Christ among us We ask the Church to sacrifice with the people for social change, for justice, and for love of brother We don't ask for words We ask for deeds We don't ask for paternalism We ask for servanthood

(5)

#101





César E. Chávez

Lesson Title:

Service for Citizenship

Grade Level: Grade 7 Lesson 6

History-Social Science Standard:

Service Learning Standards as listed, plus matches to History-Social Science Standards in 6, 7, and 8

6th Grade

Standard 6.1 The agricultural revolution in the early cultural development of humankind is studied. These hunter-gatherer societies adapted to and modified many different environments. Eventually domesticating plants and animals, they became food producers. The creation of a community garden may help students see how producing food changes the environment. Food from the garden itself can be donated to people in need.

7th Grade

Standard 7.8.4 Inventions such as the printing press revolutionize the 15th century. Disseminating information, students could do a service by e-mailing and writing letters to people in convalescent homes in other countries, etc. Compare our modern communication and the emerging technology of the Renaissance. Write a 90-second public service announcement (PSA) about an issue of concern to them. Public access channels are available for taping these PSAs.

8th Grade

Standard 8.3.6 Understanding the American Political System and the way citizens participate in it is the focus. Volunteer for a local political campaign stuffing envelopes, answering phones, etc. (League of Women Voters, Kids Voting, and School Board).

Standard 8.12 Transformation of American Economy and changing social and political conditions. Reformers in labor business, human rights (women's rights, Native American, conservation) abound in this standard; therefore, service could be related to any of these modern concerns. Are their experiences similar or different from those early reformers?

César E. Chávez's work is a contemporary example of all of these service opportunities. Suggested grade level matches are:

6th = pesticides

7th = OSC

8th = union

Correlation to K-8 California Adopted Textbooks:

Correlates with most of the State adopted textbooks.

Focus Questions:

What is Service Learning?

Why do I need to do Service Learning?

What are some examples of Service Learning going on around us now?

Expected Learning Outcomes:

Having practiced citizenship skills, students will see the value of service to their community.

Key Concepts:

Varies according to standards in grade level

Essential Vocabulary:

Service Learning
volunteer
community service
social service

Primary Sources:

[Quotes below]

Procedure

Motivation:

Quotes to Use:

"It is my deepest belief that only by giving our lives do we find life. The only real wealth comes from helping others." - César E. Chávez

"Man becomes great exactly in the degree in which he works for the welfare of his fellow men." - Mohandas K. Gandhi

"When I give, I give myself." - Walt Whitman

"You are never strong enough that you don't need help." - César E. Chávez

Making Connections:

The project may connect with many different curricula from Environmental Science to Language Art.

Vocabulary Activities:

As needed by grade level.

Guided Instruction:

Use grade level appropriate lessons and the parent letter. Their personal planning guide will assist them.

SERVICE LEARNING PLANNING SHEET
César E. Chávez Project

Name _____

Goal for service project (or what I'd like to do)

What I need to find out (what type of project can I do)

Research (where I go for information)

Partnership (or with whom could I work with to accomplish this)

Implementation (when? where?)

Problem solving (permission, transportation)

Project connects to what I'm learning in
school? _____

Integrating Language:

Persuasive writing and speaking are important to policy development and citizen action.

Enrichment:

List of other service American Promise Teaching Guide

Assessment:

Have students photograph their service learning workplace, supervisor, colleagues and any special projects, products or accomplishments of the group they worked with. The completed portfolio will serve as an assessment of the project and will help the student understand the service learning experience. See attached rubric.

Service Learning: Suggested Service Learning Reporting Form:

Name: _____

Name of Activity: _____ Date of Activity _____

Place where service was performed: _____

Numbers of hours: _____

Name of citizenship skill(s) practiced:

Relationship to unit studied in class:

Benefits gained by you community from your service:

Personal benefits gained from your service:

Service Learning Resources

These local and National groups can provide a wealth of information and support for service learning projects and/or civic education programs.

The American Promise
PO Box 514989
Los Angeles, CA 90051-4989
800-204-7722

Constitutional Rights Foundation
601 South Kingsley Drive
Los Angeles, CA 90005

Service Learning 2000 Center
24 East 25th Avenue Suite 2
San Mateo CA 94403
650-356-0288

We the People
Charles Quigley and Duane Smith, editorial directors
Center for Civic Education, 1991
5146 Douglas Fir Road Calabasas, CA 91302
800-350-4223

Service Learning Linking Classrooms and Communities, 1999 California
Department of Education.

Service Learning Rubric

Projects fall into the areas of:

environment or community improvement

political action

social services

school improvement

Assessment Scoring:

3. Selected and planned a project that had life skills to learn that could be integrated into classroom. The service project filled an actual community need. Participated actively and completed the required evaluation on time showing they understood the impact their project had on the community. An essay reflects the connection between the service experience and academic curriculum besides describing the project, why it was chosen, and how they felt when it was finished.
2. Selected and planned a project that had life skills to learn. The service project filled a community need. Participated actively and completed the required evaluation on time. An essay reflects the connection between the service experience and what they learned besides describing the project, why it was chosen, and how they felt when it was finished.
1. Selected a project. The service filled a community need. Participated and completed the required evaluation on time. The essay describes the project, why it was chosen, and how they felt when it was finished.
0. The service project was not planned. Participation was limited. The required evaluation was not on time or completed fully. The reflective essay did not answer the key questions of what? why? and how?

California Service Learning Standards, Grades 6-8

***Standard 1:** Students will understand how the needs of the community are identified or, when appropriate, will identify the needs of the community. Based on demonstrated understanding of these needs, students will actively participate in thoughtfully organized service that addresses the needs of the community identified by the assessment.

Standard 2: Students will develop, acquire, and demonstrate curricular knowledge and skills through participation in an integrated service learning experience.

Standard 3: Students will understand the relationship between school and community and the importance of school-community partnerships. Students and teachers will work in collaboration with individuals and organizations in the community when appropriate, to develop and implement meaningful service learning experiences that reflect their understanding of school and community resources.

***Standard 4:** Students will understand and demonstrate civic responsibility through participation in a service-learning activity that improves the quality of life in the community.

Standard 5: Student will understand and explain the significance of their service learning experience, and how applying these skills and knowledge affects them as individuals, their own learning, and the community.

***A match to the philosophy of César E. Chávez**

Model letter to introduce a SERVICE LEARNING PROJECT

Date _____

Dear Parents/Guardians,

One of the most exciting ways to help young adolescents become responsible, caring citizens is to provide them with opportunities to look beyond themselves and reach out to others. The purpose of the service learning project is to encourage these experiences. All of our eighth grade students this year will be required to select a project/s of five hours of service per semester. The first semester deadline is _____ and the second semester deadline is _____.

The concept of service learning is based upon research showing that students learn more about themselves and gain a greater degree of personal maturity when they apply skills they learn in school to real-life non-classroom situations. Some of the ways students can benefit include: a chance to meet and spend time with people of different ages and backgrounds, opportunities to develop new interests and discover new talents and abilities in themselves, and a chance to see their own actions play a meaningful role in community affairs.

Possible activities will be discussed in class to give the students ideas. If your child belongs to Scouts or a church group that is working on a project, please check with their teacher to see if it may qualify. As the year progresses, announcements will be made in class about opportunities for service. Some will be on campus and some will be in the community.

To receive class credit for the project, the teacher will provide the student with a short form to complete and turn in for Social Studies credit. Language Arts credit may be earned by writing a reflective essay. The short essay would describe the project, why it was chosen, and how it felt to complete it. If you object to this project, a research assignment is available for the same credit.

Sincerely,

(cut & return)

I/We have read the Service Learning assignment and understand what my student needs to accomplish this year.

Student Signature

Parent/Guardian Signature

César E. Chávez

Middle School Biography

Chapter 1: *Cuentos* (Stories)

"Preservation of one's own culture does not require contempt or disrespect for other cultures." ^[1]

César Estrada Chávez

Stories can play a vital role in the telling of history. It is the stories, advice and proverbs of his youth that set César E. Chávez on the course to be the spokesman for thousands and role model for millions. César Estrada Chávez was born March 31, 1927, near Yuma, Arizona. His early influences shaped and firmly grounded César in a rich Mexican American tradition. His later life would open him up to new influences that he would use to unite people of many nationalities and beliefs.

César always had a strong connection to his family. He was named after his grandfather, who came to the United States in the 1880s. César's grandfather was a peasant tied to the land through debt peonage on a Mexican ranch who escaped to the United States in order to secure a better life. César's grandparents lived on a homestead of more than a hundred acres in Arizona with their fourteen children. One of their children, Librado (which means "freed one" in Spanish) grew up to be Cesar's father. Librado married Juana Estrada and together they had six children of whom Cesar was the second oldest. Librado worked on the family farm until his 30s. He owned a few small businesses but was rarely able to make much money because they lived in an isolated area and Librado used a lot of his own money to help others. Later, Librado lost his land and the Chávez family moved in with César's *abuelita* (grandmother). Mama Tella, as she was called, was to have a profound influence on César.



Photo Courtesy of César E. Chávez Foundation

A baptism baby picture of César Estrada Chávez sitting in a chair.

César's mother and grandmother taught him a lot about sincerity and charity through their actions. His mother, Juana, set an example of the importance of helping others regardless of their background. Chávez remembered that she "had made a pledge never to turn away anyone who came for food, and there were a lot of ordinary people who would come and a lot of hobos, at any time of the day or night. Most of them were white [nonMexican]."^[2] Her kind example modeled for César the charity that many only talk about. His grandmother, Mama Tella, modeled her kindness by sharing her wisdom. She made a point to teach the Chávez children the importance of being a moral person. She did this through stories, advice, and proverbs that always had a moral point. Later on in his life, César remembered his *abuelita* as someone wise. He said, "I didn't realize the wisdom in her words, but it has been proven to me so many times since."^[3] Throughout his life, César folded his grandmother's teachings into his actions and mirrored his mother's kindness to others. He also reflected their values of 'practicing what you preach.' César learned that he could not just tell others how they were supposed to live their lives; he had to do it through his example.

Mama Tella made sure that César had a strong religious upbringing. All of the children learned what it meant to be a strong Roman Catholic. She taught them to appreciate the ceremonies and teachings of the Catholic Church. Cesar became a man who relied on his faith to give him strength and direction. He understood that religion unified and

strengthened people. One example of a unifying symbol is the Virgin of Guadalupe. For Mexican Catholics, the Virgin represents a unique relationship between the people of Mexico and the Roman Catholic Church. Many Mexican Catholics (and other *Latino* Catholics) believe that the Virgin appeared to the people of the Americas as an Native American maiden in order to ease and bless their conversion to Christianity. Therefore, for many Mexican Americans, *la Virgen de Guadalupe* has always been a unifying force. César was always true to his spiritual beliefs; they guided his everyday life as well as his political action.



Photo Courtesy of César E. Chávez Foundation

César and his sister are dressed for their First Holy Communion.

César heard stories about life in Mexico and about life in the United States after the Mexican Revolution. These stories made an impact on how he would see the world in which he would grow up. César's family told stories about the unfairness of life in Mexico. They described how

hacienda landowners would exploit their workers. He knew that the landowners expected nonstop labor in exchange for the privilege of earning a meager salary. He heard of the easy life that the rich had at the expense of the poor workers. These stories of exploitation of the poor by the rich set the stage for his strong belief in the importance of fairness and justice. Very early, César started believing that the poor were morally superior. He came to that conclusion because he felt that it was the poor that did the majority of the hard physical work. It was the poor that took care of one another when they barely had enough for themselves. To César the poor were the ones who lived a moral life.

The stories of injustice did not end at the border. His grandfather told stories about the corruption of politics in El Paso, Texas. Librado would tell stories about his family's efforts to gain political power in Arizona by voting as a united block of people. César's father became a leader in the Mexican American community of Arizona. César saw firsthand the power that could come from uniting people.

BEST COPY AVAILABLE

Chapter 2: *Cultura* (Culture)

"We need to help students and parents cherish and preserve the ethnic and cultural diversity that nourishes and strengthens this community— and this nation."

César E. Chávez

A problem familiar to Mexican Americans was prejudice at school. While in Yuma, Arizona, César discovered what life was like for a student who had grown up speaking and reading Spanish at home. His lessons in prejudice started his first day of school, at age seven, when the other kids started making fun of his accent and called him a "dirty Mexican." His teachers punished him for speaking in Spanish. At that time, corporal (physical) punishment was allowed in the schools and César discovered that he would get hit for speaking Spanish. He said, "When we spoke Spanish, the teacher swooped down on us. I remember the ruler whistling through the air as its edge came down sharply across my knuckles." ^[4] When there were fights on school grounds between Mexican kids and Anglo kids, the teachers and principals always took the side of the Anglo kids. This type of treatment again re-affirmed for César the importance of justice. It also taught him the importance of letting people be themselves. He saw how disheartening it was to be punished for just being oneself.

In 1937, César and his family were evicted from their land in Arizona and moved to California as migrant workers. They joined many others going to California during this time of the Great Depression. César experienced firsthand what it was like to wake up at 3:00 in the morning, ride a truck for an hour to get to the fields, work in the sun all day, and then return in the evening after another long ride, only to start over again the following morning. He understood that this type of hard, physical labor resulted in minimal wages and discrimination. He also knew there was no security for the workers and their families. If something happened to the worker, then his family was just out of luck. César grew up knowing the toll that such work took on a person's body and spirit.

César also learned the stories of other cultures and people. When his family began working in California, they worked alongside a multitude of races. César saw that African Americans, Anglo Americans, and Asian Americans all had similar stories of struggle, conflict, and displacement. Throughout his life César made sure that his work helped people of all races to succeed. He saw them as common brothers who could unite. Basically, César grew up understanding that

a democracy's strength comes from a variety of people working together. He never forgot that important lesson. This is one reason why César E. Chávez is not just a Mexican American hero, but a hero to all people. He believed in the strength of the people and he showed it through his actions.

As a young boy César learned from his family's stories, his personal experiences, and the teachings of others. This background, when combined with his experiences during his teenage years, lit a fire in him that would never be extinguished.

BEST COPY AVAILABLE

Chapter 3: *Trabajadores* (The Workers)

"It is ironic that those who till the soil, cultivate and harvest the fruits, vegetables, and other foods that fill your tables with abundance have nothing left for themselves."

César E. Chávez

During his teenage years, César personally encountered the conditions of the migrant worker. He saw the despair in the migrant camps, he witnessed the exploitation of farm workers, he had to survive on the meager wages, and he experienced ugly racism. He dedicated the rest of his life to combating such conditions and way of life of life.

César's family was always on the move. It is estimated that during the time of the Great Depression and World War II some 250,000 people worked as migrant workers, in California alone. They followed the harvest trail barely earning enough money to live on. They had to spend a lot of that precious money to buy gas to get to the next place of work. It was a hard, insecure life full of hard, physical work.

The migrant camps in which they were forced to stay were deplorable. Many camps did not have indoor plumbing and had little electricity. The houses were wood cabins that were drafty and damp. Sometimes the family had to do without cabins and, instead, lived in tents. The companies exploited the workers by charging high rent for their dwellings. The rent was taken directly from their pay. The migrant families had no choice but to stay at these places and buy food and material from company owned stores.

The migrant workers also had to deal with dishonest labor contractors. A labor contractor is someone hired by a company (in this case the growers) to find workers and oversee them. Unfortunately, many labor contractors were dishonest men, though the companies did not care as long as production continued. Many labor contractors would receive a portion of the profit that they paid the workers. Labor contractors sometimes underpaid the workers and kept the money for themselves. At other times, the contractors would under-weigh the produce in order to cheat the farm workers, or they would not pay the correct taxes and pocket the money instead. Sometimes the workers even had to pay the contractor money for the opportunity to work, since so many people were desperate for employment during this time.

For Educational Use Only



Photo by Cris Sanchez, Courtesy of United Farm Workers

Farm worker housing.

César learned these things first hand working as a child in the fields. He had to quit school after the eighth grade because his father had been hurt in a car accident and could no longer work. He had to quit school in order to help support his family.

César once recalled the backbreaking work that working in the fields required:

"It's like being nailed to a cross. You have to walk twisted, as you're stooped over, facing the row, and walking perpendicular to it. You are always trying to find the best position because you can't walk completely sideways, it's too difficult ..." [5]

As a result of this experience, one of César's goals was to make working conditions for the migrant worker more tolerable.

Chapter 4: *Dignidad* (Dignity)

"Years of misguided teaching have resulted in the destruction of the best in our society, in our cultures and the environment."

"Real education should consist of drawing the goodness and the best out of our own students. What better books can there be than the book of humanity."

César E. Chávez

During his teenage years in the 1940s, César encountered ugly racism that made a strong impression on his conscience. César remembers going to a diner where a "White Trade Only" sign was posted. When he ordered a hamburger the waitress laughed at him and said: "We don't sell to Mexicans." César was once arrested for sitting in a section of a movie theater not designated for Mexicans. The schools that César attended were also segregated and full of prejudice. César remembers students being made to run laps around the track because they spoke Spanish or being forced to write 'I will not speak Spanish' 300 times on the board. Once César even had to wear a sign that said, 'I am a clown. I speak Spanish.' These experiences taught César that segregation destroys people's worth in the eyes of others. Later in his life, he talked about how hurtful this racism was and the scar that it left on his self-esteem, "I still feel the prejudice, whenever I go through a door. I expect to be rejected, even when I know there is no prejudice there."^[6] Throughout his life, César did everything he could to include others, so that they did not feel like outsiders.



Photo from the National Archives

"We Cater to White Trade Only" in a store or restaurant window.

César grew up in a time when Mexican American youth were trying to

distance themselves from the mainstream. Many Mexican American teenagers adopted the *pachuco* or zoot suit. It usually consisted of a long suit coat with trousers that were pegged (tapered) at the cuff, draped around the knees with deep pleats at the waist, and a low-hanging watch chain. This style of dress became their symbol of individuality. Unfortunately, many other Americans, especially those in the armed forces, saw these *pachucos* as anti-American. During a brief period in Los Angeles, in 1943, a series of Zoot Suit Riots occurred when American servicemen went around beating up Zoot Suiters. In his book *Up From Mexico*, Carey McWilliams (who was an eyewitness) describes a scene during the Zoot Suit Riots:

Marching through the streets of downtown Los Angeles, a mob of several thousand soldiers, sailors, and civilians, proceeded to beat up every zoot-suiter they could find. Pushing its way into the important motion picture theaters, the mob ordered the management to turn on the house lights and then ranged up and down the aisles dragging Mexicans out of their seats. Streetcars were halted while Mexicans, and some Filipinos and Negroes, were jerked out of their seats, pushed into the streets and beaten with sadistic frenzy.^[7]

César, like many other Mexican American youth, wanted to escape this world. For many Mexican American men, the only way to escape life in the *barrio* or the fields was to join the military. César joined the Navy when he was seventeen. He served in the Navy for two years during World War II, then rejoined his family in the fields. However, he was no longer a teenage boy; César was fully ready to become a grown-up in terms of family and union activity.

In 1948, César Estrada Chávez married Helen Fabela. César and Helen were partners in marriage and work. Helen quietly supported César in his efforts and provided stability for the family while César was working tirelessly for the cause of the migrant workers. Between 1949 and 1958, Helen and César had eight children. Helen helped to support the family by working in the fields, since César was not paid very well for his work. Helen's strength can be seen in her response to César as he was preparing to start his own union. César was concerned that his new venture would be too hard on Helen. Her memory: " ... it didn't worry me. It didn't frighten me ... I never had any doubts that he would succeed."^[8] Helen knew that together they would be able to face whatever life threw at them.

Chapter 5: *La Causa* (The Cause)

"It is possible to become discouraged about the injustice we see everywhere. But God did not promise us that the world would be humane and just. He gives us the gift of life and allows us to choose the way we will use our limited time on earth. It is an awesome opportunity."

César E. Chávez

The importance of a union was obvious to César as he was growing up and working the fields. Migrant workers tried to unite in order to get better pay and better working conditions through unions. Most migrant workers wanted better pay for the amount of produce that they helped harvest, fairer treatment on the part of labor contractors, and insurance for accidents. They even had to petition in order to get outhouses and accessible drinking water in the fields.

For the companies, these demands cost money—so they did everything they could to avoid paying. Many companies felt that if they gave in to any of the demands by a group of workers, then they would have to meet other demands, as well. Even small improvements would cost a lot of money since they involved thousands of workers and large amounts of land. In addition, many companies felt that the workers' demands would never be satisfied, so why start on a road that cost money and had no end. So, instead of helping the workers, the majority of companies employed tactics to beat the unions. They asked the courts to prevent the unions from boycotting or picketing. They hired "goons" from other parts of the valley to come in and beat up strikers. They brought in undocumented foreign workers to help to replace picketing workers. They had the police come and arrest the strikers for causing disturbances. Finally, they used the media to make the strikers seem violent and un-American. Since there was anti-communist feeling throughout the country, the companies tried to make the union leaders appear to be anti-American socialists and communists. This is known as "red-baiting" since many communist countries adopted a red flag, the color red will many times represent socialism or communism. People who use red-baiting hoped that the "red" label would cause people to reject the strikers. The red-baiting of César would continue throughout the 60s and 70s. FBI files were kept on César and other leaders of the UFW during these years.

César had a number of people as role models for his union activity. The first was his father, Librado, who joined many unions while César was growing up. Another was Ernesto Galarza, who organized many of

the strikes during the 1940s in which the Chávez' family participated. Galarza later served as an advisor to César as he began to form his own union's leadership. However, his first taste of what it meant to be an organizer was given to him by a Catholic priest. Father Donald McDonnell decided that the physical needs of the migrant workers needed as much nourishment as their spiritual needs. He set about to teach some of the migrant workers about organizing themselves to improve their conditions. He taught them that organizing and bettering themselves went along with the teachings of the Catholic Church. In César, Father McDonnell found a friend and assistant. Father McDonnell saw a lot of potential in César and encouraged him to read. One of the readings that César took on was the Life of Gandhi by Louis Fisher. This book made a deep impression on Chávez and he took the teachings of Gandhi quite seriously, as he would later demonstrate.

Chapter 6: *Entrenando* (The Power of Organizing)

"When you have people together who believe in something very strongly—whether it's religion or politics or unions —things happen."

César E. Chávez

Through his association with Father McDonnell, César met another man who would strongly influence his life: Fred Ross. While the migrant workers plight was not well known outside of California and Texas, the plight of the inner city Latino was at least given some attention. Fred Ross represented the Community Service Organization whose mission was to help train community leaders to change their own communities. Ross was sent to set up chapters of the CSO throughout California. In his travels Fred asked Father McDonnell if he could recommend some local Mexican Americans to train. César was on the list Father McDonnell provided. After a two hour meeting Fred Ross wrote in his diary, "I think I've found the guy I'm looking for." César ended up volunteering, then working, for the CSO from 1952-1962.

César quickly learned how to become an organizer through his involvement with the CSO. He started out as a volunteer helping with voter registration. He was soon promoted to chairman of the CSO voter registration drives. César and his friends signed up so many new voters that they were soon challenged. He was accused of being a communist and was red-baited in the local papers. When César would not back down, he started gaining sympathy and support from neighboring citizens. César quickly recognized the importance of standing his ground even when outnumbered and out-spent. He learned that with time people would recognize the a just cause and support it. César continued to volunteer for the CSO and learned many other valuable lessons, one of which was the importance of helping others in order to establish a bond with them. He later said: "Once you helped people, most became very loyal. The people who helped us ... when we wanted volunteers were the people we had helped." [9] Eventually, Fred Ross was able to hire César as a full-time worker for the CSO, at \$35 a week. It is interesting to note that for all his fame and hard work, César Chávez, throughout his life, never made more than \$6,000 a year.

César became a force within the CSO—his personal experiences and

labor training having prepared him to be an effective organizer. In 1958, he got involved in a farm worker's dispute in Oxnard. César first ordered a sit-down strike in the fields to challenge negative hiring practices by the growers. He also organized the first of many boycotts against the merchants who are selling the product. Chávez also made sure the workers kept meticulous records so that he could use the records to prove what had really happened (instead of relying on hearsay). In addition, the workers picketed meetings, filed formal complaints with the government, and marched with a banner of the Virgin de Guadalupe. It was in Oxnard that César saw it all come together. The use of boycotts, marches, religious images, and political lobbying became associated with César in later years, but it began at Oxnard. The Oxnard experience also taught him that the workers needed to establish formal contracts with the growers in order to keep their hard fought gains. He knew that without a formal union contract, the growers would be free to go back to their usual practices. He felt that the CSO needed to form a union. However, the CSO leadership disagreed with César's attempts to start one.

César continued working for the CSO and, in this capacity, came to see the problems that urban minorities were suffering. Life in the cities for minorities had its own set of challenges and César never forgot that all people needed to be helped. He worked for the CSO for three more years and came to gain many valuable political friendships through his work. One of these early associates was Dolores Huerta, who would one of César's strongest supporters. Still, his heart was with the migrant worker. The CSO felt that its mission was in the cities; César felt that his was in the fields. In one of many acts of conscience, César decided to do what he felt was the best thing for the migrant workers. He resigned from the CSO and decided to organize farmworkers.

Chapter 7: *Sí, Se Puede* (Yes, it can be done)

"We are tired of words, of betrayals, of indifference ... they are gone when the farm worker said nothing and did nothing to help himself ... Now we have new faith. Through our strong will, our movement is changing these conditions ... We shall be heard."

César E. Chávez

From the (United Farm Workers') (UFW's) very beginning, César's base was Delano, California. It was in Delano that César set up his first headquarters. He chose Delano because there was a year round farming community and because César's brother Richard lived there and could help out. From Delano, California, the Farm Workers Association was born in 1962. He set about to organize a strong union, knowing that it would be a while before he would have enough of a membership to be effective. He traveled from camp to camp passing out questionnaires and meeting with the workers so that he would know what their needs were.

The first order of business was directly helping the workers. With the help of his brother Richard and the union's membership, César opened up a small credit union to help the workers weather financial problems. He opened up his home to farm workers and many would travel to Delano to tell César of the hardships they encountered. Like his mother's house, the Chávez home was open to all who needed it. Slowly, César started recruiting other leaders to help him. The Reverend Jim Drake, of the California Migrant Ministry (CMM) started working with César and he was able to bring an established ecumenical (many faiths) movement with him. The CMM was made up of Protestant leaders committed to helping the farm workers in the fields. The relationship of these ministers to the workers was very moving to César. He pleaded with the leadership of the Catholic Church to send more priests to the fields to minister to the needs of the workers. Though César was a Catholic, he always believed that the movement should include all others, regardless of race, creed or religion. For the remainder of his life César had strong ecumenical support. César also recruited his cousin Manuel to help (throughout his life César relied on his family to serve as his advisors). César was also able to convince Dolores Huerta to join him once again.

For Educational Use Only



Photo by Manuel Echavaria

Farm workers gather at the Santa Maria United Farm Workers Union Hall in the early 1970s.

It was now time to formally establish the association. On September 30, 1962 the new association, the National Farm Workers Association was established (it later became known as the United Farm Workers). Chávez was elected President, Dolores Huerta and Gilbert Padilla vice-presidents, and Antonio Orendain, secretary-treasurer.

It was at their first mass meeting that the powerful flag of the union was unveiled. The black eagle and red and white flag became a rallying image for the union and Mexican Americans throughout the United States. That night, Manuel Chávez explained the symbolism behind the flag: The black eagle signified the dark situation of the farm worker. The white circle signified hope and aspirations. The red background stood for the hard work and sacrifice that the union members would have to give. They also adopted an official motto, "Viva la Causa" (Long Live Our Cause). Union opinions would be spread through its newspaper "El Malcriado" (the unruly one).^[10]



Photo by Oscar Castillo, Courtesy of César E. Chávez Foundation

César and farm workers man the picket line while striking a grower.

Once the union was well established it began a series of strikes that would give César national prominence. The workers came to trust César because he managed to help them help themselves. In a news interview with Wendy Goepel, César commented on his commitment to empowering workers. She paraphrased some of his words during the interview as follows:

"A Union must be built around the idea that people must do things by themselves, in order to help themselves. Too many people, César feels, have the idea that the farm worker is capable only of being helped by others. People want to give things to him. So, in time, some workers come to expect help from the outside. They change their idea of themselves. They become unaccustomed to the idea that they can do anything by themselves for themselves. They have accepted the idea that they are 'too small' to do anything, too weak to make themselves heard, powerless to change their own destinies. The leader, of course, gives himself selflessly to the members, but he must expect and demand that they give themselves to

the organization at the same time. He exists only to help make the people strong."

This empowerment was the goal of the UFW. The union had many successes and failures toward this end in its early stages, but its greatest test would come with the Delano Grape Strike that started in 1965.

Chapter 8: *La Huelga* (The Strike)

"We are going to pray a lot and picket a lot."

"There is no such thing as defeat in nonviolence."

"I am convinced that the truest act of courage, the strongest act of manliness is to sacrifice ourselves for others in a totally nonviolent struggle for justice."

César E. Chávez

The Delano Grape Strike grew from a small strike to one of national importance. It began with a Filipino organization known as the Agricultural Workers Organizing Committee (AWOC) who asked the NFWA to support their strike. Chávez agreed and spent the next days campaigning among the workers to support the strike. César saw an opening to accomplish something major with this strike. A large meeting was scheduled for September 16 (Mexico's Independence Day). Though there were mostly Mexicans and Mexican Americans in attendance, the hall also contained African Americans, Puerto Ricans, Filipinos, Arabs and Anglo Americans. [11] After a spirited speech by César, all those attending voted to join the strike. The *Huelga* (strike) had begun and it involved an area of more than 400 square miles. Soon, the strike took on the look and feel of most other major farm strikes. The ranchers brought in strikebreakers and harassed the picketers. They also tried to intimidate the picketers with shotguns and dogs. They sprayed chemicals on the picketers and had the police harass them. However, the majority of farm workers remained committed to the strike.

On the union's side of the strike, César preached a call for nonviolence. César recognized the spiritual and political power of nonviolence from his studying of Gandhi's struggle in India and that of the Reverend Martin Luther King Jr. in the United States. César saw the sympathy that nonviolent measures gave to the African American community as it struggled with authorities in the South. Many saw César's movement as an extension of the nonviolent civil rights movement of the previous decade. It was César's call for nonviolence that convinced so many to support his political actions and boycotts. César Chávez and Martin Luther King, Jr. were symbols of a nationwide movement for civil rights. Though the majority of César's actions were intended specifically for the migrant farm worker, he was also concerned about the plight of all people—especially those that were disenfranchised—much like Dr. King before him.

As more and more people came to support his strike, César began

getting more national attention. César took his message to college students throughout California and the students supported him. Large unions like the United Auto Workers lent their support. Soon came the media. A national TV special, "The Harvest of Shame" showed America the miserable working conditions that the migrant workers had to endure. Reporters from all over the country started coming to Delano to interview César and other union officers. But the highpoint of the strike was still coming.

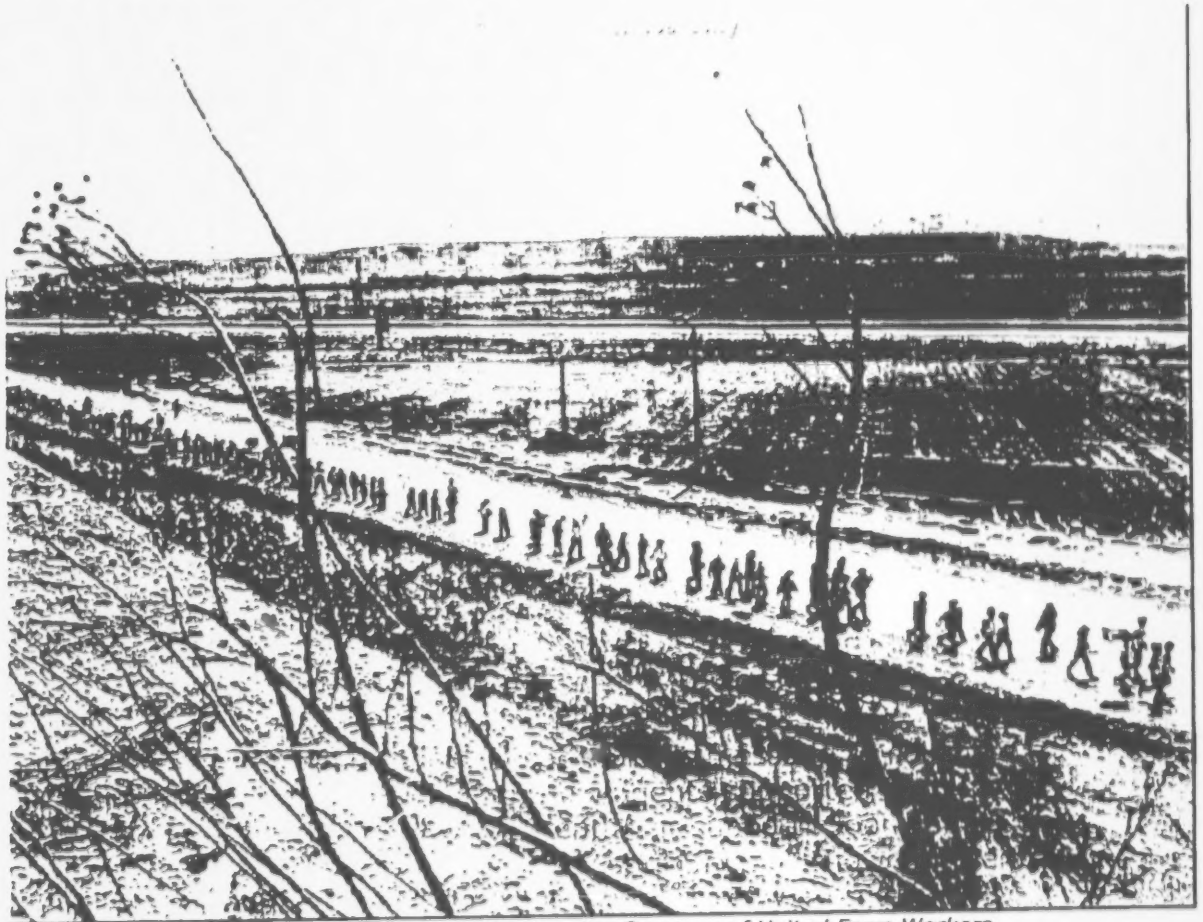


Photo by Cathy Murphy, Courtesy of United Farm Workers

1000 Mile March from Santa Maria to Salinas during the summer of 1975.

César planned a march from Delano to Sacramento in March 1966. The reason for the march to Sacramento was to get the support of the Governor of California, Edmund "Pat" Brown, while also getting increased exposure to the union's cause. It was called a pilgrimage because it was as much a unification effort as it was a protest march. César marched the entire way, gathering more supporters the farther

he went. The march was a procession of many nationalities, all fighting for the same cause. They carried the banners of the union, the flags of the United States and Mexico, and a flag with the image of the *Virgin de Guadalupe*. As the march came closer to Sacramento, César was called to an emergency meeting with the head of the grower's association. The owners conceded to the demands of the Union. The farm workers had won. It was the first union contract between growers and a farm workers' union in United States' history. The owners caved-in under the pressure they were receiving from citizens, buyers, and even workers from other areas that supported the strike. A few days later the marchers all celebrated on the steps of the State Capitol. The Governor was not around to greet them but it did not matter; they had won what they had started out for: a real and long-lasting contract. They did it in a spirit of nonviolence and co-operation among people of different races and different religions. It was truly a people's victory. Though they had achieved their goal, the struggle for continued contracts with other grape growers would remain for many years to come.

Chapter 9: *Problemas y Ayuda* (Problems and Help)

"You are never strong enough that you don't need help."

César E. Chávez

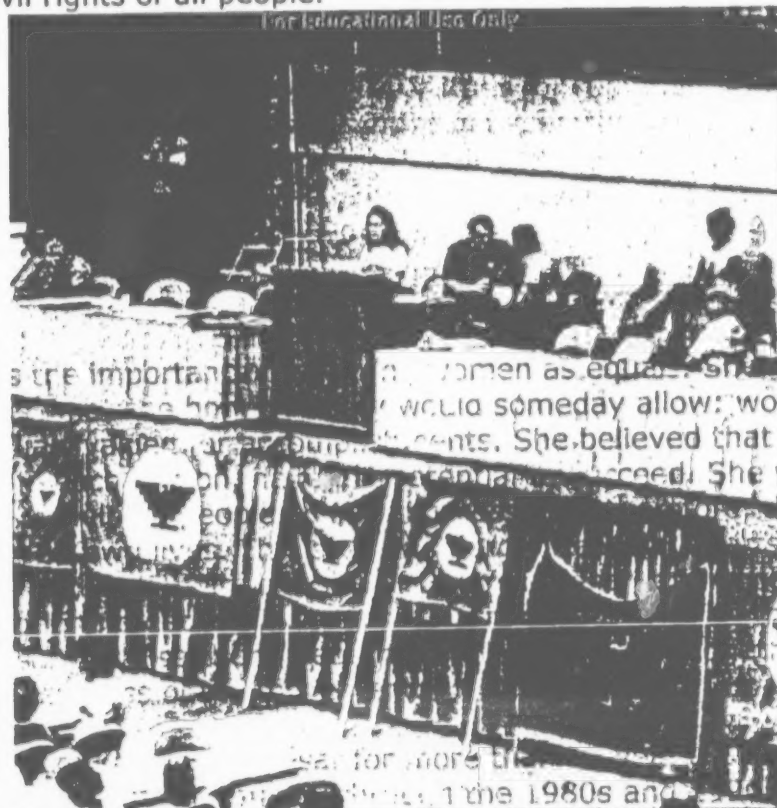
For the next decade, the UFW continued to fight for migrant workers' rights with the grape growers. They continued to struggle to obtain union contracts with growers. In each action, César and his staff employed the same tactics of boycotts, marches, religious images, and political lobbying. There were also many heated fights for the workers themselves between the Teamsters Union and the UFW. The Teamsters are a national union with millions of members. They fought the UFW for contracts with the growers. The UFW did not want the teamsters to represent the migrant workers because they felt the Teamsters were signing contracts that favored the growers. They felt that the Teamsters did not understand the needs of the workers in the way that the UFW did. For their part, the Teamsters believed that they would be able to use their large union to offer security and a large union's strength to the workers. The battles for representation of the workers were almost as bitter as those between the growers and the UFW. In the end, the UFW was able to win the majority of battles for representation. These victories came from the combined leadership of César and his close associate, Dolores Huerta.

No biography of Chávez's life would be complete without mentioning his lifelong friend and political ally, Dolores Huerta. Dolores and César worked so well together that it is difficult to separate one from the other in terms of importance to the union. Dolores worked both behind the scenes and as an outspoken and fiery leader. Dolores was a keen organizer and was responsible for much of the policymaking and legislative activity. She wrote speeches, organized rallies, put in countless hours to make sure that events would be successful. She also worked hard to make sure the daily operations of a union were taken care of. The members of the union respected her views and were willing to follow her leadership. She was a powerful woman who helped the migrant workers to see the benefits of uniting under a common cause.

Like César, Dolores did not draw lines based on race or religion. She looked for the ability that each individual could bring, regardless of his or her background. One important dimension that she brought to the

cause was the importance of treating women as equals. She personified what she hoped society would someday allow: women to be individuals valued for accomplishments. She believed that all people, and each person, have the potential to succeed. She was very influential in helping people achieve success and, therefore, the ability to direct their own lives. The issues and organizational efforts attributed to the UFW are a result of Dolores, César, and other union leaders working together. It would be unfair to attribute all the success to just César because there were many others working together to ensure the success of the movement.

Dolores worked alongside César for more than 30 years. She continued her fight for equality through the 1980s and 1990s. In 1988, she was hospitalized after being beaten by a San Francisco policeman during a nonviolent protest rally. She was taken to the emergency room where she was diagnosed with a ruptured spleen and broken ribs. Tapes of the rally showed a policeman severely beating her while she was complying with their demands to back away from the police line. Dolores, like César and Dr. Martin Luther King, Jr. was champion for the civil rights of all people.



Dolores Huerta speaking at political convention.

Photo Copyright © Manuel Echavaria

Chapter 10: *Tiene La Lumbre Adentro* (He has the light inside)

"There are many reasons for why a man does what he does. To be himself he must be able to give it all. If a leader cannot give it all he cannot expect his people to give anything."

César E. Chávez

During many of the labor struggles that took place after Delano, César began using "the fast" as a way of protesting and speaking up for the injustices that were occurring. A fast is when someone chooses to abstain from eating for a period of time. Sometimes people will go on a water fast which means they will go without eating but will continue to drink water. César went on many hunger fasts throughout his life in order to bring attention to important events.

For César, the fast was as spiritual as it was political. César prepared for his fasts by praying and meditating. He often began his fasts without telling anyone, since it was a very spiritual endeavor. Throughout his life, César saw the fast as a spiritual action that would help him overcome his own weaknesses, as well as a force to gather continued support from others. César saw that he could not do all of this work by himself so he hoped that by sacrificing himself he would be able to enlist support from a variety of sources. It is important to remember that, though spiritual, the fasts were also a very effective tactical weapon. They brought national attention and support from millions. People saw a man willing to sacrifice himself in ways that they would not be willing to sacrifice. As a result, they supported him in ways that they could, such as boycotting. Though César's fasts were politically motivated, it does not mean that they were insincere. They were both. He once said of his fasts, "The fast is a very personal spiritual thing, and it is not done out of recklessness. It's not done out of a desire to destroy yourself, but it's done out of a deep conviction that we can communicate with people, either those who are for us or against us, faster and more effectively spiritually than we can in any other way." [12]

In 1968, César went on a 25-day fast that brought national attention to *La Causa*. The point of his fast was to bring attention to the principle of nonviolence. During one tense strike, some of the members of the UFW wanted to retaliate for violence that was being

used against them. César pleaded with the membership to remain committed to the principles of nonviolence for which he and the union stood. 1968 was a turbulent year and it was difficult to convince people everywhere that violence was not the answer to their problems. César did not want this attitude among the union so he told the union leadership that he was going to fast until the members "made up their minds that they were not going to be committing violence."^[13] César knew the importance of this fast. He knew he would have to get the attention of many in order for the fast to have an influence on them so he moved into a storage room at the union's headquarters. All he had was a small cot and a few religious articles. Soon hundreds were visiting him and holding mass with him on a daily basis. They knew that César was fasting to help them and to bring attention to their needs, not his. César rarely left the small room, but the union was continuing in its work and César was called to testify before a judge about some of the union's activities. Thousands surrounded the courthouse to offer César their support, since they knew that he needed it in his weakened state. As Chávez struggled to offer testimony, the media began to see the news-worthiness of covering a man so sincere in his efforts that he continued to defend what he believed in even though he was starving himself. Soon, his fast became a national event. Letters of support came from all over the country. Leaders like Martin Luther King, Jr. and Robert Kennedy sent him encouragement. The entire country became aware of what César stood for: nonviolence, unity, and *La Causa*. César decided to end the fast after 25 days. The fast ended with an outdoor Roman Catholic Mass. Although too weak to stand or speak, César had a friend read a message that César had written earlier. It expresses his powerful spiritual reasons for his fast. It read:

"Our struggle is not easy. Those that oppose our cause are rich and powerful, and they have many allies in high places. We are poor. Our allies are few. But we have something the rich do not own. We have our own bodies and spirits and the justice of our cause as our weapons.

When we are really honest with ourselves, we must admit that our lives are all that really belong to us. So it is how we use our lives that determine what kind of men we really are. It is my deepest belief that only by giving of our lives do we find life.

I am convinced that the truest act of courage, the strongest act of manliness, is to sacrifice ourselves for others in a totally nonviolent struggle for justice. To be

**a man is to suffer for others. God help us to be men."
César E. Chávez**

By 1969 Chávez could command a national stage for *La Causa*. The efforts of the California growers to circumvent the boycotts of specific labels led the union to ask for a national boycott of all table grapes. Grapes became a national symbol of farm worker exploitation and soon people throughout the nation were choosing to boycott grapes. Volunteers began picketing supermarkets that sold grapes. Buying grapes became a moral issue. Many chose not to purchase grapes because they sympathized with the struggle. Others purposely bought grapes to show their support for the growers. However, most sided with the migrant workers and the boycott became a national issue. César was at the center of this movement and was even put on the cover of Time magazine on July 4, 1969.

In time, most of the major cities in America (and some in Canada) started refusing shipments of grapes since millions of pounds were rotting because so few people were buying them. As a result, on July 29, 1970 the majority of the grape growers in the region agreed to sign contracts with the union. The UFW had won. It took five years but the union finally achieved its goal of getting contracts with the large majority of growers. The union had won because it used solid union tactics in California; but also because it was able to get the support of millions throughout the United States. The battle of the grapes came to symbolize the power of Americans to unite for a common cause.

Chapter 11: *Viva La Causa* (Long Live The Cause)

"It's amazing how people can get so excited about a rocket to the moon and not give a damn about smog, oil leaks, the devastation of the environment with pesticides, hunger, disease. When the poor share some of the power that the affluent now monopolize, we will give a damn."

César E. Chávez

Throughout the 1970s, César E. Chávez and the union continued to fight for the workers on the picket lines and in the political arena. In 1972, the UFW became an independent affiliate (partner) with a large national union—the AFL-CIO. This merger increased the power of the union. The union was also able to use its political muscle to defeat California Proposition 22 that would have taken away much of the political power that the UFW and other unions fought so hard to win. In 1975, the short handled hoe, which required the user to work in such a way that put excruciating pressure on his back, was finally outlawed because of the union's efforts. However, there were continued clashes with growers and with the unionization efforts of the Teamsters. Though Chávez had the support of many, he was not always able to persuade the politicians and voters to the goals of the UFW. Several California propositions went against his wishes. Government agencies, like the Agricultural Labor Relations Board in charge of labor relations, voted against the union's demands. Anti-farm labor politicians often appointed members of the Farm Labor Board. For César and the union, there were always victories followed by defeats, but the struggle continued. The UFW boycotts of lettuce and grapes would continue for years, though tied to a variety of different specific issues. Though they lost their share of battles, the migrant worker continued to be better off than before in areas where political pressure was maintained. Even in their losses, the union was at least able to bring up issues that would serve as rallying points in future negotiations. César's story is not one of always winning; it is one of always struggling for the good.

César continued his advocacy for the worker into the 1980s and 1990s. Though union membership fell during these periods, César continued to fight the good fight. This was especially true in terms of fighting against the heavy use of pesticides. In the 1970s, many growers did not want to negotiate with the UFW because it meant they

had to respect the union's strong stance against heavy pesticide use. Other unions were willing to ignore the effects of the pesticides; not the UFW. In 1980, the UFW produced a movie, "The Wrath of Grapes" that showed evidence of the birth defects and high cancer rates the pesticides were causing. Many of the issues that César fought for in terms of pesticide abuses can be found in segments from a speech he gave in 1990:

"Many decades ago the chemical industry promised the growers that pesticides would bring great wealth and bountiful harvests to the fields ... What, then, is the effect of pesticides? Pesticides have created a legacy of pain, and misery, and death for farm workers and consumers alike ... These pesticides soak the fields. Drift with the wind, pollute the water, and are eaten by unwitting consumers. These poisons are designed to kill, and pose a very real threat to consumers and farm workers alike. The fields are sprayed with pesticides: like Captan, Parathion, Phosdrin, and Methyl Bromide. The poisons cause cancer, DNA mutation, and horrible birth defects. The Central Valley of California is one of the wealthiest agricultural regions in the world. In its midst are clusters of children dying from cancer. The children live in communities surrounded by the grape fields that employ their parents. The children come into contact with the poisons when they play outside, when they drink the water and when they hug their parents returning from the fields. And the children are dying ... "[14]

César took his crusade against unsafe pesticide use around the U.S. He did everything he could, including fasting, to get support for his cause. In 1988, he went on a 36-day water fast; it was called a "Fast for Life." Once again, the nation took notice. Supporters rallied around César and put pressure on the companies that were using the strong pesticides. Many politicians and celebrities underwent 3-day mini-fasts to show their support for Chávez. Eventually, César's strength and determination won out and the growers listened to his concern and began reviewing their use of chemicals. César was still concerned about the use of pesticides before his death; he did not feel that the battle had been won.



Photo by Ann Benson, Courtesy of El Malcriado

César with a group of students.

BEST COPY AVAILABLE

Chapter 12: *El Fin y El Futuro* (The End and a New Beginning)

"There's no turning back ... We will win. We are winning because ours is a revolution of mind and heart ..."

"In this world it is possible to achieve great material wealth, to live an opulent life. But a life built upon those things alone leaves a shallow legacy. In the end, we will be judged by other standards."

César E. Chávez

Chávez's concern for his people continued until the end of his life. He continued to organize political action into the early 1990s. He continued to coordinate strikes and spoke at rallies and colleges, continually spreading the message that the battle for human rights and human safety was not yet over. He battled in the Courts, as growers tried to use legal loopholes like switching ownership rights to void previous contracts with the union. He went from town to town trying to convince consumers not to eat grapes until grapes were pesticide free.^[15]

César's body finally gave out in April, 1993. When he died in his sleep, of natural causes, he was in the middle of defending the union in a court action. He was sixty-six years old. His funeral took place on April 29, 1993. More than 30,000 people came from all over the United States to pay their last respects. In his funeral mass, Cardinal Roger M. Mahoney called Chávez, "a special prophet for the world's farm workers."



More than 30,000 mourners marched behind his plain pine casket to pay their respects to César.

Photo Copyright © Jocelyn Sherman

BEST COPY AVAILABLE

César is buried at the UFW's California headquarters at La Paz and his influence continues to be felt.

In 1994, César Estrada Chávez was posthumously awarded the Presidential Medal of Freedom, the United State's highest honor for nonmilitary personnel. It was accepted by his wife and long time partner, Helen F. Chávez. During the ceremony President Clinton said of Chávez:

"Born into Depression-era poverty in Arizona in 1927, he served in the United States Navy in the Second World War, and rose to become one of our greatest advocates of nonviolent change. He was for his own people a Moses figure. The farm workers who labored in the fields and yearned for respect and self-sufficiency pinned their hopes on this remarkable man, who, with faith and discipline, with soft-spoken humility and amazing inner strength, led a very courageous life. And in so doing, brought dignity to the lives of so many others, and provided for us inspiration for the rest of our nation's history."



César's wife, Helen, poses with President Bill Clinton, Hillary Rodham Clinton, and others after the White House Ceremony during which she was presented César's Presidential Medal of Freedom. Photo Courtesy of César E. Chávez Foundation

BEST COPY AVAILABLE

Chapter 13: The Legacy of César E. Chávez

United Farm Workers

In 1993, Arturo Rodriguez succeeded César Chávez as President of the UFW continuing the fight for social and economic justice for farm workers and Latinos. Through education and union organizing, the UFW continues to improve living and working conditions for farm workers and other workers. Since kicking off a new field organizing campaign in 1994, a year after Cesar's death, farm workers—mostly in California—have voted for the union in 21 elections and the UFW has signed 25 new, or first-time, contracts with growers.

These employer-employee partnerships include a contract with the nation's largest berry employer, Coastal Berry Co., covering 750 Ventura County strawberry workers; a contract with long-time UFW adversary, Gallo Vineyards, covering 450 wine grape workers, the first contract in 27 years; and an agreement with Bear Creek Co., America's largest rose producer, covering 1,400 rose workers. Successes outside California include recent pacts with Chateau Ste. Michelle, Washington state's biggest winery, and Quincy Farms, the U.S. southeast's largest mushroom producer in the state of Florida.

CECF: César E. Chávez Foundation

In 1993, César's family and friends established the César E. Chávez Foundation to educate people about the life and work of this great American civil rights leader and to engage all, particularly youth, to carry on his values and timeless vision for a better world. The Foundation pursues its mission of education through programs such as the César Chávez Service Clubs, soon to be implemented in high schools across the country, the development of the César E. Chávez Education and Retreat Center, the development of curricular materials on César's values and principles, and scholarships for students.

BEST COPY AVAILABLE

Bibliography

Chávez, César E. "The Mexican-American and The Church." El Grito, Summer 1968.

Chávez, César E. (interviewed by Wendy Goepel). "Viva La Causa." Farm Labor, Vol.1, No. 5, April 1964.

Chávez, César. The Plan of Delano.:

Chávez, César E. Statement by Cesar Chavez on the conclusion of a 25 day fast for nonviolence.

Chávez, César E. - Tacoma, Washington.

"Education of the Heart—Quotes by César Chávez."

"Dolores Huerta Biography."

Clinton, William Jefferson. "Remarks by the President in Medal of Freedom Ceremony" August 8, 1994.

Ferriss, Susan and Ricardo Sandoval. The Fight in the Fields: César Chávez and the Farmworkers Movement. Paradigm Productions, Inc. 1997.

Griswold del Castillo, Richard and Richard A. Garcia. César Chávez: A Triumph of Spirit. Norman, Oklahoma: University of Oklahoma Press. 1995.

McWilliams, Carey. North From Mexico. New York: Greenwood Press. 1968.

[1] _____. "Education of the Heart—Quotes by César Chávez." From the UFW Web site. All chapters will begin with quotes from this Web site.

[2] Griswold Del Castillo, page 5.

[3] Griswold Del Castillo, page 5.

BEST COPY AVAILABLE

- [4] Griswold Del Castillo, page 6.
- [5] Griswold Del Castillo, page 12.
- [6] Griswold Del Castillo, page 13.
- [7] McWilliams, page 247.
- [8] Griswold Del Castillo, page 33.
- [9] Griswold Del Castillo, page 27.
- [10] Griswold Del Castillo, page 37.
- [11] Griswold Del Castillo, page 43.
- [12] Griswold Del Castillo, page 121.
- [13] Griswold Del Castillo, page 85.
- [14] "Address by César Chávez" Pacific Lutheran University, March 1989
- [15] Ferriss and Sandoval, page 247.

BEST COPY AVAILABLE



*U.S. Department of Education
Office of Educational Research and Improvement (OERI)
National Library of Education (NLE)
Educational Resources Information Center (ERIC)*



NOTICE

Reproduction Basis

X

This document is covered by a signed "Reproduction Release (Blanket)" form (on file within the ERIC system), encompassing all or classes of documents from its source organization and, therefore, does not require a "Specific Document" Release form.



This document is Federally-funded, or carries its own permission to reproduce, or is otherwise in the public domain and, therefore, may be reproduced by ERIC without a signed Reproduction Release form (either "Specific Document" or "Blanket").